Lectures on The Prophecies.

THE

GOLDEN REED

A CHRONOLOGICAL TABLE OF THE MOST PROMINENT EVENTS IN HISTORY;

AN ALPHABETICAL TABLE OF PROPHETIC SYMBOLS, AND THEIR MEANING EXPLAINED;

AN ESSAY ON THE NATURE AND EXTENT OF CHRIST'S KINGDOM ON EARTH;

AND TWENTY-SEVEN LECTURES ON THE PROPHESIES IN THE BOOKS OF DANIEL AND THE REVELATIONS;

WITH SPECIMENS OF AN EXEGETICAL WORK ON THE NEW TESTAMENT.

"He that talked with me had a Golden Reed to measure the city."—Rev. xxi. 15.

By ELDER W. WRIGHT,

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PREFACE.

It has been customary for authors to offer an apology for writing a book.

When the writer of these pages first delivered his lectures in West Missouri and Kansas, it was not his intention to prepare them for the press. His sole object was to vindicate the truths of the Bible against the heresies of soul-sleepers and modern spiritualists. But after earnest and repeated solicitations, he prepared the lectures for publication, in their present form. But feeling the weakness of the popular theory, in relation to the Church of Christ and the kingdom of Christ, *on earth,* being one and the same institution, the author felt that it was important to place before the reader an essay on the nature and extent of Christ's kingdom on this earth, and also to give a table of the prophetic symbols alphabetically arranged, and their scriptural meaning, and then to aid the reader, and contribute to the merits of the book, he has given the dates of the most prominent events in the world's history, chronologically arranged.

The author has delivered these lectures in synoptic form (since they were written out) in parts of Kansas, Missouri, Illinois, Indiana and Ohio, and the popular favor they have met with, induces him to offer them to the public in book form, and to God and the cause of Christianity in general, he now dedicates his labors, praying heaven's blessings on the truths of the Bible.

W. WRIGHT.

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THE
CHRONOLOGICAL DATES
OF
FACTS IN HISTORY.

THE Bible is the oldest history that we have access to, and in one sense it may be said to be the youngest history in the world, as it contains the history of to-day, and also of future time. The author of this volume has thought proper to append a few pages containing the dates of the most prominent events of history, bringing them down in chronological order, hoping that it will add something to the merits of the book. By a careful examination of the pages of history, both sacred and profane, it will be seen that Adam lived 930 years, and must have been conversant with Methuselah for 250 years, and Methuselah had an opportunity of conversing with Noah for 600 years, and was cotemporary with Shem for 100 years; Shem being one of the sons of Noah, who came with him (in the Ark) from the Old World; lived 150 years at the same time with Abraham. Since which time we have a concise history of the family of Abraham, till the coming of Our Lord.

We have a very meagre history of nations before the days of Abraham. Facts before stated show (however) that

there were only two persons between Adam and Abraham to form the connecting link in history from Adam to Abraham.

The flood occurred in the year 1658, from the creation of Adam, and 2348, B. C.

The descendants of Shem originally settled the countries of Persia, Assyria, Lydia, Syria. The descendants of Ham originally settled Babylon, Egypt, Libya, Phœnicia. The descendants of Japhet originally settled the countries of Germania, Media, Greece, Rome, France, Britain, Spain, Sartary, Muscovy and Thrace. The tower of Babel was built, B. C., 2247 years.

Nimrod founded Babylon	B. C.,	2217 years.
Ashur founded Assyria	"	2216 "
Menes founded Egypt	"	2188 "
Babylon and Assyria united	"	2100 "
Shepherd kings established in Egypt,	"	2084 "
Abraham born	"	1966 "
Abraham called of God to visit Canaan	"	1921 "
Isaac was born	"	1896 "
Isaac married Rebecca	"	1856 "
Jacob, born	"	1837 "
Jacob obtained blessing of his father	"	1760 "
Joseph sold into Egypt	"	1745 "
Made himself known to his brethren	"	1706 "
Moses born	"	1571 "
Athens founded	"	1556 "
Troy founded	"	1546 "
Moses refused to be king of Egypt	"	1531 "
Thebes founded	"	1494 "
Passover instituted	"	1491 "
Sparta built	"	1489 "
Aaron died	"	1452 "

Moses died and Joshua crossed Jordan	B. C.	1451	years.
Joshua divided the Land of Canaan	"	1445	"
Joshua dies and Israel governed by the Elders	"	1443	"
Judges instituted in Israel	"	1400	"
Israelites first called Jews	"	1350	"
Olympic games instituted in Greece	"	1307	"
Deborah, the Prophetess of Israel slain	"	1285	"
Tyre founded by the posterity of Sidon	"	1255	"
Gideon slayed the Midianites	"	1245	"
The Trogan war began	"	1194	"
Jephtha defeats the Ammonites	"	1188	"
Troy destroyed	"	1184	"
Samson slays the Philistines	"	1137	"
Samuel, the prophet, became famous	"	1120	"
Samson pulled down the Philistine's temple	"	1117	"
Saul made King of Israel	"	1095	"
David anointed by Samuel	"	1063	"
David commenced to reign over Judah	"	1055	"
David conquered the last tribe of the Canaanites	"	1046	"
Absalom slain by Joab	"	1023	"
Solomon made King	"	1015	"
The temple dedicated	"	1004	"
Ten tribes of Israel revolt	"	975	"
Jeroboam defeated; 500,000 men slaughtered; the largest slaughter mentioned in history	"	958	"
Elijah, the prophet, translated	"	888	"
Homer, the greatest of Grecian poets	"	884	"
Carthage founded by Dido	"	869	"
Jonah's prophecy	"	800	"
Joel's prophecy	"	796	"

Amos, the prophet	B. C.	790	years.
Isaiah's first vision	"	760	"
Rome founded by Romulus	"	753	"
Native Babylon founded	"	747	"
Nahum, the prophet	"	710	"
Isaiah's last prophecy	"	698	"
Zephaniah, the prophet	"	620	"
Habakuk, the prophet	"	618	"
Jeremiah, the prophet	"	614	"
Imperial Babylon	"	606	"
Ezekiel, the prophet	"	600	"
Ninevah destroyed	"	600	"
Jerusalem destroyed	"	586	"
Temples first built in Greece	"	560	"
Daniel's first prophecy	"	555	"
Imperial Babylon overthrown	"	538	"
King Darius, the Mede, died	"	536	"
Cyrus liberates the Jews	"	536	"
Zachariah's prophecy	"	535	"
Cambyses ascends the Persian throne	"	528	"
Haggai's prophecy	"	526	"
Second Darius sent 50,000 Jews to dedicate the temple	"	521	"
Second temple dedicated	"	515	"
The Republic of Rome began	"	506	"
Xerxes, the great king of Persia	"	485	"
The largest army ever raised was by Xerxes —5,583,220	"	485	"
Ezra obtained permission to return from Babylon	"	467	"
Artaxerxes ascends the Persian throne	"	464	"
Nehemiah sent to assist Ezra	"	455	"
Malachi, the last prophet	"	430	"

The third Darius on the Persian throne	B. C.	423	years.
Socrates, the Grecian philosopher .	"	410	"
Plato, the Grecian philosopher . .	"	360	"
Aristotle, the Grecian philosopher .	"	343	"
Demosthenes, the prince of orators .	"	342	"
The last Darius ascended the Persian throne	"	336	"
Alexander, the great, conquers Greece	"	335	"
Conquers Darius and becomes master of the Persian empire . . .	"	332	"
The Grecian empire divided into four parts	"	303	"
Library at Alexandria founded .	"	302	"
Rome conquered the Macedonians .	"	280	"
The Old Testament translated into Greek	"	277	"
The Parthians return to a savage state	"	256	"
The Sadducees arise as a sect . .	"	242	"
The Pharisees arise as a sect . .	"	241	"
Ptolemy required the Jews to renounce their religion	"	221	"
Hannibal crossed the Alps and destroyed four Roman armies . . .	"	218	"
The Romans conquered Cassander .	"	168	"
The Jews formed a league with the Romans	"	161	"
The Romans conquered all Greece .	"	146	"
Spain made a Roman province .	"	133	"
Servile war under Sparactacus, are defeated	"	73	"
Rome conquered Syria . . .	"	66	"
Rome conquered Thrace, Bithynia .	"	65	"
Cicero detects and crushes the conspiracy of Catiline	"	63	"
First Triumvirate formed by Pompey, Crassus, and Cæsar . .	"	56	"
Cæsar made a perpetual dictator .	"	45	"

Cleopatra assumes the sole government of Egypt, captivates and marries Anthony	B. C.	45	years.
Julius Cæsar stabbed by the senators Augustus made King	"	44	"
Octavius, Anthony and Lepitus formed a second triumvirate	"	43	"
Brutus and Cassius overthrown at Phillippi	"	42	"
Herod, the Great, declared King by the Romans	"	37	"
The Roman Senate declared war against Anthony	"	32	"
Anthony defeated, and Egypt made a Roman province	"	30	"
The whole world at peace	"	00	"
Christ born	A. D.	1	"
Augustus Cæsar died, and Tiberias took the throne	"	14	"
Christ crucified, between 31 and	"	33	"
St. Paul's first vision and conversion	"	36	"
Tiberias Cæsar dies, and Claudius takes the throne	"	41	"
The Church at Jerusalem sent out her first missionaries	"	42	"
The controversies (concerning circumcision) between Jews and Gentiles, commenced	"	48	"
The Council at Jerusalem	"	50	"
St. Paul goes to Athens	"	52	"
Claudius Cæsar dies, Nero takes the throne	"	54	"
Paul pleads before Felix	"	57	"
First general persecution under Nero	"	64	"
Paul and Peter put to death	"	66	"

Jerusalem destroyed, and the nation scattered	A. D.	70	years.
Nero dies, and Titus takes the throne	"	79	"
Herculaneum and Pompeii overwhelmed by Vesuvius	"	79	"
Titus dies and Domitian, the last of the Twelve Cæsars, takes the throne	"	81	"
Second persecution under Domitian	"	95	"
John Banished to Patmos	"	96	"
Josephus died	"	97	"
Trajan emperor of Rome	"	98	"
Third persecution under Trajan	"	107	"
Adrian emperor of Rome	"	117	"
Persecution under his administration continued	"	118	"
Antonius Pius emperor of Rome	"	138	"
Justin Martyr presents his apology for the Christians	"	150	"
Irenæus, Bishop of Lyons	"	158	"
Marcus Antonius, emperor of Rome	"	161	"
Fourth persecution	"	163	"
Polycarp, pastor of the Church at Smyrna, burned at the stake by order of Antonius	"	166	"
Commodus, emperor of Rome	"	180	"
Didius Julianus, bought the empire	"	193	"
Severus, usurped the throne	"	193	"
He defeats and slays his competitors	"	195	"
Severus issued his edict for the 5th persecution	"	202	"
Tertulian, a noted Pagan, embraced Christianity, and became one of her most able defenders	"	202	"

Caracalla, and Gata, sons of Severus, contend for the throne	A. D.	211	years.
Caracalla murders Gata	"	212	"
Himself assassinated by Macrinus	"	217	"
Macrinus murdered Heliogabalus, took the throne	"	218	"
Alexander Severus, took the throne and was murdered	"	222	"
Sixth persecution	"	226	"
Maximinus, emperor, slain	"	235	"
Seventh persecution, and origin of Monks	"	250	"
Origen martyred	"	254	"
St. Cyprian denies the validity of baptism, conferred by those that differed with him	"	254	"
Eighth persecution	"	257	"
Claudius the II.	"	268	"
Ninth persecution	"	273	"
Diocletian, emperor	"	284	"
Tenth persecution	"	302	"
Constantine, the Great, embraced the Christian faith	"	312	"
Arius denies the Trinity	"	316	"
First general council held at Nice	"	325	"
Bishop of Alexandria exiled	"	335	"
Public Churches began to be built	"	341	"
Julian renounces the Christian faith, and favors Paganism	"	361	"
Imperial Rome divided into east and west	"	364	"
Persecution against Christians by Pagans	"	369	"
Valentian, emperor of the western division, Valeus, his brother, emperor of the eastern division	"	374	"

Second general council . . .	A. D.	381	years.
The Roman senate, jointly, abolished Paganism	"	384	"
Temporary union of the two empires .	"	392	"
Permanent division in the empire .	"	395	"
Pelagius denies total depravity . .	"	400	"
The western empire divided into ten kingdoms, between 409 and . .	"	470	"
Third general council . . .	"	431	"
Fourth general council . . .	"	451	"
The Vandals plundered Rome . .	"	455	"
The kingdom of Kent founded .	"	455	"
Paganism restored by law . . .	"	476	"
Arabia came into notice . . .	"	500	"
Computation of time from the Christian era, introduced	"	516	"
The order of Benedictines instituted	"	530	"
The emperor of Rome applied to the Pope at Rome to settle all controversies recognizing him as Archbishop .	"	533	"
Fifth general council . . .	"	555	"
The King of Italy put down Paganism, and restored the Christian form of worship	"	568	"
Gregory the Great, bishop of Rome .	"	590	"
Boniface the III. made universal bishop or the first Pope . . .	"	606	"
The Pantheon, at Rome, dedicated as a Christian Church . . .	"	607	"
Eleven hundred and fifty British Ministers massacred at Bangor . .	"	608	"
Mahomet opposes Popery, and founds a new doctrine in the eastern empire	"	612	"

The Hegira, or flight of Mahomet, from which his followers reckon time	A. D.	622	years.
Mahomet, saluted King	"	627	"
The Mahometans conquered Syria, Phœnicia Mesopotamia and Chaldea, the whole of Persia, Egypt, Lydia and Numidia	"	633	"
The library of Alexandria in Egypt, containing 700,000 volumes, destroyed	"	640	"
The sixth general council called	"	680	"
The kingdom of Asturias formed	"	718	"
Controversies respecting image worship	"	726	"
Dark ages set in	"	750	"
Seventh general council	"	787	"
Germany founded	"	840	"
Eighth general council	"	848	"
Alfred the Great, divides England into Counties	"	872	"
Oxford founded, (in England)	"	886	"
Bagdad, Spain and Cairo had their caliph, and disputed the title of others	"	935	"
Great Britain founded by the conqueror William	"	1075	"
First crusade sent out, and the clergy enjoined	"	1098	"
Henry the I. of England	"	1099	"
Scholastic philosophy attains its highest point	"	1119	"
Ninth general or ecumenical council	"	1123	"
Tenth general or ecumenical council	"	1139	"
The second crusade sent out	"	1147	"
Henry the II., of England	"	1154	"
Ireland conquered	"	1171	"
The eleventh general or ecumenical council	"	1178	"

The Waldenses condemned . .	A. D.	1178	years.
Clement the III., assumes the power of granting indulgences to commit sin and to pray souls out of Purgatory	"	1187	"
The inquisition established . .	"	1204	"
Crusades proclaimed against the Albigenses	"	1209	"
Twelfth general or ecumenical council	"	1215	"
The Laiety strictly forbidden to read the Scriptures	"	1229	"
The doctrine of transubstantiation assumed	"	1230	"
Thirteenth general or ecumenical council	"	1245	"
The order of the Augustines established	"	1256	"
R. Bacon, the philosopher . .	"	1257	"
The fourteenth general council .	"	1274	"
Boniface the VIII.	"	1294	"
Marine compass improved . .	"	1302	"
Wm. Tell shoots Gesler, and Switzerland revolts	"	1307	"
Seat of the Pope removed from Rome	"	1308	"
Fifteenth general council . .	"	1311	"
The Pope declares the throne vacant and claims the government of the empire	"	1323	"
Gunpowder invented, from 1320 to .	"	1340	"
Age of the Moguls . . .	"	1340	"
Wickliffe, theologian and Reformer .	"	1355	"
The Papal Seat removed to Rome .	"	1378	"
Wickliffe's translation completed .	"	1382	"
Henry the IV. usurps the throne of England	"	1399	"
Sixteenth general council, Gregory deposed	"	1409	"
Henry the V., of England . .	"	1413	"

Seventeenth general council, two Popes deposed, and the Papal chair vacated for nearly three years	A. D.	1414 years.
John Huss burned at Bohemia, and the bones of Wickliffe burned on the funeral pile after he had been dead forty years	"	1415 "
Jerome condemned, and burned by the same council	"	1416 "
Henry the VI. of England	"	1421 "
James the I. of Scotland	"	1424 "
Eighteenth general council, continues her session twelve years	"	1431 "
James the II. of Scotland	"	1437 "
The seven sacraments, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony, ordained during the session	"	1438 "
Civil war in England between the houses of York and Lancaster	"	1453 "
Printing invented	"	1458 "
James the III. of Scotland	"	1460 "
Henry the VII. of England	"	1485 "
James the IV. of Scotland	"	1487 "
Columbus discovered America	"	1492 "
William Tindale translates the New Testament	"	1502 "
Henry the VIII. of England	"	1506 "
Nineteenth general or ecumenical council	"	1512 "
James the V. of Scotland	"	1513 "
Luther began the reformation	"	1517 "
Leo the X. ex-communicates Luther	"	1520 "
Luther translates the New Testament	"	1522 "

Henry the VIII. applies for a divorce	A. D.	1528	years.
Protestant confession of faith made	"	1529	"
Henry the VIII. marries Annie Boleyn	"	1533	"
The order of Jesuits founded	"	2535	"
Wm. Tindale burned, as the first Protestant in England	"	1536	"
Henry the VIII. marries Jane Seymour	"	1535	"
The twentieth and last general council until 1870	"	1545	"
John Calvin	"	1545	"
Rise of Puritans	"	1550	"
Mary on the throne of England	"	1553	"
Four bishops, twenty-one clergymen, and three hundred others burned in England by order of Mary	"	1556	"
Elizabeth ascends the throne	"	1558	"
Presbyterian Church founded	"	1560	"
Church of England founded	"	1564	"
James the VI. of Scotland	"	1568	"
Bishops' Bible	"	1568	"
Massacre of 70,000 Protestants, on St. Bartholomew's Day	"	1572	"
The fall of Papal Rome, the Bible given to the masses	"	1582	"
Conspiracy of the Catholics against the Queen crushed	"	1586	"
Shakspeare in his glory	"	1519	"
Scotland annexed to England	"	1602	"
James the VI. of Scotland, becomes James the I. of England	"	1603	"
Sir Francis Bacon, philosopher	"	1603	"
Virginian settlers	"	1607	"
Common English version of the Bible made	"	1611	"

New York settled	A. D.	1614	years.
Massachusetts Puritans land at Plymouth	"	1620	"
New Hampshire settled by Puritans	"	1623	"
New Jersey settled by Dutch	"	1624	"
Delaware settled by Swedes	"	1627	"
Maine settled by English	"	1630	"
Maryland settled by Irish Catholics	"	1634	"
Connecticut settled by English Puritans	"	1635	"
Rhode Island settled by the English under Roger Williams	"	1636	"
The Pequod Indians subdued	"	1637	"
College founded at Cambridge	"	1638	"
First Printing Press in America	"	1639	"
New England Colonies united	"	1643	"
Milton born	"	1649	"
North Carolina settled by English	"	1650	"
New York City laid out	"	1656	"
Elliot's Indian Bible printed at Cambridge	"	1664	"
South Carolina settled by English	"	1670	"
New Hampshire separated from Massachusetts	"	1680	"
Massachusetts deprived of Charter		1683	"
Pennsylvania settled by English Quakers under Wm. Penn		1683	"
James II. restored the Catholic Religion in England		1685	"
King William's War begins		1690	"
Ireland subjugated by England		1691	"
Yale College founded		1701	"
Queen Anne's War		1802	"
First American Newspaper (Boston News Letter)		704	"

Sir Isaac Newton	A. D.	1705 years.
First Post Office in America . .	"	1710 "
Indian War in North Carolina . .	"	1712 "
Tea first introduced into New England	"	1730 "
Georgia settled by the English . .	"	1733 "
Ben. Franklin discovers the identity of Lightning with Electricity .	"	1752 "
Braddock defeated, and Col. Washington saved the remnant of the army .	"	1755 "
Philadelphia Medical School founded	"	1764 "
First Colonial Congress met at New York	"	1765 "
British Troops arrived in Boston .	"	1768 "
Tea thrown into the harbor at Boston on account of the tax imposed on it .	"	1773 "
The Colonial Congress suspended intercourse with England . .	"	1774 "
Revolutionary war began . . .	"	1775 "
Independence declared	"	1776 "
Treaty with France	"	1778 "
Cornwallis surrendered to Washington	"	1781 "
Independence acknowledged and peace made	"	1783 "
Gen. Washington elected President .	"	1789 "
Vermont admitted	"	1791 "
Kentucky admitted	"	1792 "
Washington re-elected . . .	"	1793 "
Treaty of Commerce concluded .	"	1794 "
Tennessee admitted	"	1796 "
John Adams President . . .	"	1797 "
Gen. Washington died (aged 68), Dec. 11	"	1799 "
Thomas Jefferson President . .	"	1801 "
Ohio admitted	"	1802 "
Jefferson re-elected	"	1804 "

James Madison President	A. D.	1809	years.
Louisiana admitted	"	1811	"
Congress declares war against England	"	1812	"
James Madison re-elected	"	1813	"
Peace made with England, Dec. 24, and afterwards the Battle of New Orleans was fought, the soldiers not knowing that peace was made	"	1815	"
Indiana admitted	"	1816	"
Mississippi admitted	"	1817	"
James Monroe President	"	1817	"
Illinois admitted	"	1818	"
Alabama admitted	"	1819	"
Maine admitted	"	1820	"
James Monroe re-elected	"	1821	"
Missouri admitted	"	1821	"
John Q. Adams President	"	1825	"
Andrew Jackson President	"	1829	"
Jackson re-elected	"	1833	"
Great Fire in New York	"	1835	"
Michigan admitted	"	1835	"
Arkansas admitted	"	1836	"
Texan Independence declared, March 2	"	1836	"
Martin VanBuren President	"	1837	"
Wm. H. Harrison President, and having died, John Tyler took his seat	"	1841	"
James K. Polk President	"	1845	"
Texas annexed to U. S.	"	1846	"

PROPHETIC SYMBOLS

AND THEIR MEANING.

IN arranging the Prophetic Symbols in alphabetical order, and giving their meaning, I am not at all unconscious of the difficulty in selecting that class of figures that strictly belongs to symbols, from other forms of figurative language. And since I have arranged this list, my apprehension of the difficulty has not abated, after examining a similar table, in a book called the "Living Oracles." Whether this table was arranged by Campbell, Dodridge, or McKnight, I do not know, but it is evident that the compiler failed, *signally failed*, in not arranging the symbols separately from other forms of figurative expressions and quotes many passages as symbols that are not symbols. To fortify myself against criticism, I shall insert a few paragraphs from the learned David N. Lord, in his work on the laws of figurative language, and a few from Dr. Winthrop, in his premium essay on prophetic symbols. These works throw much light on the subject. Prof. Lord says: "A figure of speech is a mode of expression, in which a word or thing is used in an artificial manner, in order to make a more forcible presentation of thought, or the illustration and embellishment of that to

which it is applied. Thus, in the sentence, 'the clouds fly,' there is a figure in the use of the verb, which properly denotes the movement of a bird, or insect, by its wings, but is applied by a metaphor to the clouds, borne forward by the wind, to express more clearly and strongly the ease and rapidity of their motion, and makes the phrase equivalent to a comparison of their movement to that of a bird, as in the simile, the clouds move like a bird, or they are borne on as though they moved by wings.

In this simile, however, instead of a word it is the act itself, of a bird, or a movement by wings, that is used in the figure. In like manner, it is an act that is used in the following comparison: 'The clouds gathered in masses look like banks of snow. They move along the air like ships sailing before the wind.' And so of the simile, universally—the hypocatastaris, and the allegory. This distinction between figures is so absolute that the same word may be used both in a metaphor, which is of the first class, and in a simile, which is of the other. As in the expressions, 'the ship flew over the waters; the ship moved along the water as though it had wings and flew.' In the first, the figure is in the use of the verb; in the other, in the use on the act expressed by it. Figures thus consist of two great classes; those that lie in an artificial use of words, for the purpose of a more convenient or emphatic expression, and those that lie in an artificial use of things, for that purpose or for illustration and ornament. To the former belong the metaphor, metonymy, synecdoche, hyperbole, personification, and the apostrophes. To the latter, the comparison, the hypocatastaris, and the allegory. Verbal figures consist in the application of words to things of which they are not the natural or ordinary names, as when the motion of the clouds is called flying, and the reboundiug of the

rain from the surface on which it falls, dancing. In the other class in which things are employed, the words are used in their ordinary manner, and the objects which they denote are employed for illustration and embellishment, as when the flying of a hawk, round in a circle, without moving its wings, is said to be like the motion of a ship, borne round in the wide sweep of a rapid whirlpool, without changing its canvass. An expression or passage is figurative that contains a figure of either of these classes. A phrase or sentence cannot be figurative without a figure. To prove that an expression or sentence is figurative, it must be shown that there is a figure in it, and the class determided to which it belongs. There are nine kinds of figures, the comparison, the metaphor, the metonymy, the synecdoche, the hyperbole, the hypocatastaris, the apostrophe, the prosopopæia, or personification, and the allegory or parable. A comparison is an affirmation of the likeness of one thing to another, as when it is said of man, "His days are as grass, as a flower of the field, so he flourisheth, for the wind passeth over it, and it is gone."

A metaphor is an affirmation or representation by words that an agent, object, quality or act is that which it merely resembles, as when God is said to be a high tower, or fortress to them that trust in Him for protection, to indicate the safety in which he preserves them. A metonymy is a change of name by the denomination of a thing by a noun that is not its proper nor its metaphorical denominative, but is the proper name of something with which, as a scene or place, it is intimately connected, as when a person is said to have a long head, to signify that he has a far-seeing and comprehensive mind. The synecdoche is the use of a term, that properly denotes the whole, or of one

that denotes the whole instead of one that signifies only a part as a species, or genus, such as a day for time, man for mankind. The hyperbole is an exhibition of things, as greater or less in dimensions, more or less in number, or better or worse in kind, than they truly are ; as when it is said of a large man, he is a giant, or of a splendid mansion, it is a palace. The hypocatastaris is a substitution without a formal notice of an act of one kind, with its object or conditions for another, in or by a resemblance to exemplify that for which the substitute is used, and when a person attempting to accomplish something, that either from its nature, or his power or condition, is impossible, or of extreme difficulty to him, is said to undertake to force his bark against wind and tide ; a work of any kind, which is known to be hopeless, being employed to exemplify the impracticableness of the other. The apostrophe is a direct address in a speech, argument, narration or prediction, to a person or object that is the subject of discourse, or to the one who hears it and is to form a judgment respecting it, as when one in pronouncing a funeral eulogy, directly addresses the departed as though he were listening to what is uttered, and able to respond to and confirm it. The prosopopæia or personification is an ascription of intelligence to an inanimate object, by addressing it as though it had the organs of hearing. or sight, or ascribing to it the passions or actions of men, as when the prophet calls to the heavens to hear, and to the earth to attend his word. The allegory, or parable, is the use of intelligences acting in one sphere or relation, to exemplify and illustrate their own, or the agency of others in another, or the use of unintelligent objects in a natural or supposititious relation to exemplify the conduct of men. They are sometimes employed together as in the 80th Psalm, a vine is

used as the representative of the Israelites, and planting and rearing it is employed to exemplify the Lord's administration over them. There is always an intimation at the beginning or close of the allegory or parable, who or what it is, that it is employed to exemplify.

Figures differ essentially from symbols; figures being used only for illustration and ornament, and the agents or objects to which they are applied being always the agents or subjects of the action qualities which they ascribe to them, while symbols, on the other hand, instead of mere names or predicates of agents or objects, are themselves agents, objects, qualities, acts, conditions, effects that are used as representatives of agents, objects, qualities, acts. conditions or effects, generally of a different but resembling class. Thus, in Daniel's vision, wild beasts are employed as prophetic representatives of cruel, bloody and destroying men, powerful and ferocious creatures, in the animal world, that preyed on inferior beasts, being put in the place of men in the political world, of a corresponding character, towards mankind. The destructive acts of the one are employed to represent the resembling acts of the others. In like manner, in the apocalypse, candlesticks or lamp-stands, whose office it is to support lights are used to represent churches, which support teachers that spread the knowledge of the Gospel. And stars, whose office it is to shed light on the world when wrapped in the darkness o night, are employed as representatives of the teachers of the Church, whose work it is to spread the light of the Gospel in the world to men, who are involved in moral darkness.

Prof. Winthrop says: "The symbols may be divided into five classes. Living conscious agents, dead bodies, natural unconscious agents or objects, artificial objects,

acts, effects, characteristics, conditions and relations of agents and objects.

I. THE FIRST LAW.—The symbol and that which it represents, resemble each other in the station they fill, the relations they sustain, and the agencies they exert, in their respective spheres.

II. THE SECOND LAW.—The representative, and that which it represents, while the counterpart of each other, are of different species, kinds or rank, in all cases where the symbol is of such a nature, or is used in such a relation, that it can properly symbolize something different from itself.

III. THE THIRD LAW.—Symbols that are of such a nature, station or relation, that there is nothing of an analogous kind, that they can represent, symbolize, agents, objects, acts, or events, of their own kind.

IV. THE FOURTH LAW.—When the symbol, and that which symbolizes, differ from each other, the correspondence between the representative, and that which it represents, still extends to their chief parts and the general elements or parts of the symbol denote corresponding parts in that which is symbolized.

V. THE FIFTH LAW.—The names of symbols are their literal and proper name.

VI. THE SIXTH LAW.—A single agent in many instances, symbolizes a body and succession of agents.

VII. THE SEVENTH LAW.—The periods of time during which a representative agent performs certain representative acts, symbolize the periods during which the agents denoted by the symbols perform the corresponding acts, and in all cases where such an interpretation is not contrary to analogy, days symbolize years. This is true, universally, whether the symbol is employed on the principle of

a partial resemblance, or of an exact likeness. Thus an agent symbolizes an agent. An object of agency represents an object of agency; an act denotes an act; an effect foreshows an effect, an office, condition, or characteristic of the thing symbolized. A living agent symbolizes a living agent; a conquering one denotes a conquering one; a destroying one represents a destroyer. The symbols are rhetorical images employed by the prophets; that is, they are not figures of speech, but they are representative agents and objects (with their effects, acts, characteristics, conditions and relations), and unless naturally perceptible, they were in dream or vision made perceptible by the Almighty, who thus indicated what should come to pass at the time appointed, and hence a metaphor, (which is a mere mode of expression, and symbol, which is an agent, object, act, effect) though often confounded by writers on prophecy, are entirely distinct from each other. Thus, when the Psalmist says, the Lord is my high tower, there is a *metaphor*, Jehovah, and no one else is the subject of the affirmation. The *metaphor* is in the phrase *high tower*, and the *figure of speech* consists in predicting of the deity, that which in the literal sense of the words is incompatible with his nature, it being impossible that God, who is a spirit, a living being, should be literally a wooden or stone building, a mere inanimate edifice, such as is called a tower. The meaning of the Psalmist obviously is, that as men resort to a tower for defence or security, so he trusted in the Lord for defence and security, and therefore an account of the attributes by which he is capable of affording protection, the qualities in which, in a certain relation, he resembles a strong building. Jehovah is figuratively denominated a tower, which literally he is not. Nor is the language in Psalm xviii. 2 descriptive of any scenic represent-

ation, either naturally or in vision, so that neither Jehovah nor the tower is there used as a symbol. On the other hand, when Daniel says that he saw a he goat rushing violently against a ram and overthrowing him (Daniel viii. 5, 7), the terms *ram* and *he-goat* are not used metaphorically, but literally, and designate exactly what was seen in the vision, namely, a literal ram and a literal he-goat in the manner described, and these animals were symbols, that is, they were agents representing, according to the inspired interpretation (Dan. viii. 20, 21), opposing kings. In the great image (Dan. ii.), the great tree (Dan. iv.), and the four ravenous beasts (Dan. 7), we have examples of symbols which were perceptible in dreams. In the prophet Isaiah, chap. iii., the prophet Ezekiel, chap. iv., and the high priest with the crowns (Zeck. vi.), we have examples of symbols which were perceptible naturally. And in the locusts (Rev. ix.), seven-headed and ten-horned beast, and the two-horned beast (Rev. xiii.), and the woman supported by the beast (Rev. xvii.), we have examples of symbols which were perceptible in ecstatic visions.

The office of the symbols, the representative agents, objects, acts, effects, &c., is to denote agents, objects, acts, effects, &c., of the same kind or order, or those which are of a different but nevertheless analogous order. In the dreams and visions of the Hebrew prophets, and so, too, when those prophets or other real men were employed naturally as representative agents, and so also in the dreams of Nebuchadnezzar respecting the great image and the great tree. An agent, when used as a symbol, always symbolizes an agent and not an act or effect, not a principle or system, not an attribute, quality or condition. An object upon which agency is exerted always represents an object upon which agency is exerted, and the symbolic acts,

effects, characteristics, conditions and relations foreshow corresponding acts, effects, characteristics, conditions and relations of the things symbolized. And thus whenever future events are disclosed exclusively through the medium of prophetic symbols, it is by a species of scenic representation.

These authors have laid down the rules to govern us, and made the proper distinction between the *Prophetic Symbols*, comparisons, allegories, &c. This has been done in a masterly manner, but we should not take any man's views, however much learned, unless they are sustained by the Bible itself. Winthrop has justly remarked, that "the Holy Spirit must be the lamp by which our feet must be guided, for it is only by walking in the light of the divine oracles that we shall be kept from going astray." And I must add that we must bow with adoring acquiescence to their infallible teachings.

ANGEL—*When used as a symbol, means* any agent that God employs in carrying out his purposes or executing his will. The same is true of the Devil's agents. Dan. ix. 2, Rev. vii. 1.

ALTAR—The most sacred place, where prayers and offerings are made by the servants of God. Rev. viii. 5 and xi. 1.

ARK—The place that contains the law of God (the heart or mind.) Rev. xi. 19.

ARMIES—Anything resolved on subduing its enemies. Rev. xix. 14.

ATE—Receiving the contents of a book into the mind. Rev. x. 10.

BABYLON—The Roman Catholic Church as the great city and mother of harlots. Rev. xvii. 5 and xviii. 2.

BALANCE—The means of distributing by authority that which is valuable and sold at some price. Rev. vi. 5.

BARLEY—The opinions of men set forth as doctrine. Rev. vi. 6.

BEAST—A kingdom on earth established by men. Wild beasts denote tyrannical kingdoms. Dan. vii. 3 and viii. 4, Rev. xiii. 1, 11.

The word beast, as used in chap. iv., is not the same word in Greek as the beast in chap. xiii. The word beast in chap. iv. means living creature, and is so translated in the first chapter of Ezekiel.

BLOOD—War, carnage and slaughter. To turn water into blood is to embroil nations in war. Rev. viii. 8.

BOOK—That which contains what is to be made known. To seal a book is to conceal its meaning. Dan. vii. 10, Rev. v. 1 and x. 2.

BLACK—Affliction, distress, dismay, obscure, hidden or concealed. Rev. vi. 5, 12, and viii. 12.

BRASS—Is a strong and polished government, human or divine. Dan. ii. 32.

BRIDE—The true church of Christ on earth. Rev. xix. 7 and xxi. 9.

BRIMSTONE—Perpetual torment or destruction of the enemy. Rev. ix. 10 and xix. 20.

CALF—One of the four divisions of the earth containing intelligent creatures. Africa is symbolized by the calf. Ezekiel i. 10 and Rev. iv. 7.

CANDLESTICK—The church of God on earth, or an organized church of Christ. Zech. iv. 2, Rev. i. 20 and xi. 4.

CENSER—Active preparation for publishing the Gospel to the world. Rev. viii. 3, 5.

CITY—A church in her aggregate, whether true or false, is indicated by the symbol. Rev. xvii. 18 and xxi. 2.

CHAIN—A connection of facts, evidence that binds the mind to truth. Rev. xx. 1.

CLOUD—A large number that are testifying, and destined to conquer and rule. Hebrews xii. 1, Rev. x. 1, xi. 12, and xiv. 14.

CROWN—Victory, dignity and honor. Rev. vi. 2 and xix. 12.

DARKNESS—Affliction, sorrow and gloom of mind, the way to desired objects being obstructed. Rev. viii. 12 and xvi. 10.

DAY—Joy, light, and peace of mind, the way to happiness being clear. In prophetic style, as a symbol, a day is given for a year, or one revolution of the earth on its axis for one revolution in its orbit or around the sun; one month stands for thirty years; one week stands for seven years; one day stands for one year; one hour for an indefinite period. "Time, twice and half time" means three years and six months, and three years and six months reduced to days stand for 1260 years. Time, measured off by prophetic symbols, is measured by days, weeks and months, which are sometimes divided in the middle to get one-half, but a day always means a year. But a year is never used as a symbol, but weeks and months are always reduced to days. Daniel viii. 14, xii. 11, 12, Rev. xi. 2, 3, 11, xii. 6, 14, and xiii. 5.

DOOR—The way opened to discover things that were previously hidden or closed up; access of the mind to things in the future. Rev. iv. 1.

DRAGON—The Roman Empire in her heathen form. The symbol is based onher religion being founded on

fables, and consisted in paying adoration to imaginary beings termed gods and goddesses, &c. The seven heads of the Dragon were the seven forms of government that preceded the papacy, her ten horns were the ten kingdoms of Europe, her long tail was the line of Popes, which tail constituted the eighth form of government, and was called the eighth head which was of the seven. The Dragon giving her power and seat to the beast, symbolized pagan Rome, giving her sword and purse and army and navy to papal Rome, and giving up the City of Rome to be the City of the Popes. Rev. xii. 3 and xx. 2.

DRUNKEN—Intoxicated with worldly pleasures and affluence. Rev. xvii. 6.

EAGLE—A masterly and conquering dynasty. Ezekiel xvii. 3 and Rev. iv. 7. The divers colors of Ezekiel xvii. 3 refer to the different nations of which the army of the Chaldean king was composed. For Rev. iv. 7, see lecture on fourth chapter.

EARTH—The anti-christian part of the nation that the prophecy refers to. There are sun, moon, stars, heaven, earth, waters, seas, rivers, lakes, islands, trees, vines, branches, flowers, grass, &c., in the moral and poiitical worlds as well as in the natural world. Rev. vi. 15, viii. 5, and x. 2.

EARTHQUAKE—Political and moral revolutions, convulsion of human society, downfall of paganism, in those parts where the earthquake is felt. Rev. vi. 12, viii. 5, and xvi. 18.

EGYPT—Wealth and luxuries, knowledge, unsanctified, wicked pretensions. Rev. xi. 8.

EUPHRATES—The kingdoms of Europe that were the life of the Catholic church---the symbolic Babylon, till

they became the means of the overthrow of the Pope. Rev. xvi. 12.

EYES—Intelligence, knowledge and skill.---Intellectual adoration in the service of God. Ezekiel i. 18 and Rev. iv. 6.

FACE (of a man)—Undying intelligence, intellectual nature. The four quarters of the world are referred to, in Ezekiel i. 10 and Rev. iv. 7, (Europe is symbolized).

FIRE—A destroying agent.---The word of God is as a refiner's fire. Christ came to send fire on the earth. The Lord will plead with fire and the sword. The word of God, spoken by men, is fire coming down from Heaven, destroying wicked ones. To bring down fire from Heaven is to translate the Bible from a dead to a living language; the power of truth to destroy error. Rev. viii. 5, 7, xiii. 13, xx. 9.

FIVE (months)—One hundred and fifty years. Rev. ix. 5.

FORTY-TWO (months)—Twelve hundred and sixty years. Rev. xi. 2 and xiii. 5.

FOOT (or Feet)—To settle down upon a course of life, to determine, to use power. Rev. x. 2.

FLESH—That which is destructible in a religious body. Doctrines, riches, or resources of any kind. Rev. xix. 18.

FOREHEAD—Public profession of religion, whether christian or pagan. To have the mark or name in their forehead is to receive the doctrine in the mind, and to receive it in their right hand is to do the deeds enjoined by the teachers. Rev. vii. 3 and xiii. 16.

FOWLS—The advocates of the word of God, who are borne up by the Bible (as their wings) above the political clouds, and are destroying the anti-christian powers. Rev. xix. 17.

FROGS--Flattering imposters, who seek their associations generally among the lowest class of mankind. A well-known symbol of impurity among the Egyptians. Rev. xvi. 13.

GARMENTS--The state or condition that a person is in. White denotes virtue and purity. Rev. i. 13, iii. 4, xix. 8.

GENTILES—Idolatrous worship established by law. Ungodly and immoral worship in the name of religion, where the civil powers control. Rev. xi. 2.

GOLDEN REED—The word of God, the rule of faith and practice by which the church, the worship and the conduct of the membership are to be measured; the Bible. Rev. xi. 1, and xxi. 15.

GREEN GRASS—The flesh of christians that wsa burned by the persecuting pagans. Dry grass, or stubble, refers to the wicked. Rev. viii. 7.

HAIL--Words of truth, falling by inspiration, and sweeping away error. The preaching of Christ and the Apostles was the hail spoken of by Isaiah, and the Gospel preached by true ministers ever since is the hail spoken of by John. Isaiah xxviii. 17, Rev. viii. 7, xi. 19, xvi. 21.

HARLOTS—States that establish religion by law, yet recognize Jesus as the Christ. Rev. xvii. 5.

HARVEST—The time when men are prepared to hear the Gospel. John iv. 35, Rev. xiv. 15.

HEADS—The power of a government vested either in one person, or a set of men who rule in the same government as a kingdom. The seven heads mentioned in the 12th chapter, and also in the 13th chapter of Revelations, are explained, in the 17th chapter, to be seven mountains or governments, which were the

seven different forms of kingly power exercised by the dynasties of Rome. Rev. xii. 3, xiii. 1, and xvii. 9.

HEAVEN—The religious elements in contrast with the civil or political powers. Stars falling from heaven to earth, mean leaders in christianity condescending to be leaders in politics. New heaven and new earth, a change from the old dispensation to the new dispensation. Isaiah lxv. 17, lxvi. 22, 2nd Peter iii. 13, Rev. vi. 13, xii. 7, xxi. 1.

HIGH MOUNTAIN—The kingdom of Jesus Christ on earth. Isaiah ii. 2, and Rev. xxi. 10.

HOLY JERUSALEM—The true church of Jesus Christ established in his kingdom. Rev. xxi. 10.

HOLY CITY—The church of Christ on earth. Rev. xxi. 2.

HORNS—Kings in power, or the kingdom ruled by them. The great horn of Daniel viii. 21 was the first king of the Grecian empire, and the four horns of the goat that came out after the great horn was broken, were the four kings that ruled in the four quarters of the empire after the death of Alexander. The ten horns of the dragon of the 12th chapter of Rev., and of the beast of the 13th chapter of Rev., are the same, and symbols of the ten kingdoms of Europe. The seven horns of the Lamb of Rev. v. 6 was a number of perfection. Seven used as a symbol means all, and all the power of God was vested in his Son. Daniel viii. 21, Rev. xii. 3, xiii. 1, xvii. 12, v. 6, and Matthew xxviii. 18.

HORSE—The prevailing spirit of the people at the time to which the prophecy applies. The color of the horses indicates the character of the prevailing spirit. White, red, black, &c., peace, war, concealing of light, &c. Zach. vi. 2, 3, Rev. vi. 2 to 8.

HORSEMEN—Are those that are engaged in carrying out the prevailing spirit of the people. The horsemen of the 9th chapter of Rev. embrace all that were engaged in carrying out the spirit of the Reformation. Their heads being like lions denotes their power to overthrow the papacy. The time allotted them in the same chapter is a fraction over 391 years. Rev. ix. 16.

ISLAND—National established religion, subordinate to the catholic powers. Rev. vi. 14 and xvi. 21.

JERUSALEM—The city or church on earth that God recognizes and in which he places his name. Jerusalem and Babylon are symbols of the true church of Christ on earth and the apostate or Roman church. Rev. iii. 12, xxi. 2, and xxi. 10.

KEY—Knowledge and power, to bring to light or to shut up in darkness, either real or imaginary. Key of the bottomless pit refers to the power of the Pope, opening to the imagination a place that has no foundation in fact. The key of David was the knowledge and power of Christ. The keys of the kingdom were the knowledge and power imparted by Christ. Rev. ix. 1, i. 18, iii. 7, and Matthew xvi. 19.

LIGHTNINGS—The intellectual labors of the ministers of the Gospel in all ages of the christian era. Rev. viii. 5 and xvi. 18.

LINEN—White linen, the character of christians who lead holy lives. Rev. iii. 5 and xv. 6.

LION—A master king or kingdom. It is applied to Christ as the master king, and to Asia as the master earthly power. Daniel vii. 4, Rev. iv. 7 and v. 5.

LIGHT—Knowledge, wisdom and glory. Rev. xxi. 11 and xxi. 23.

LOCUSTS—Great armies of false teachers, those in the dark ages who acted as detectives, and were clothed with military power, and acted under the direction of the pope. Rev. ix. 3, 11.

MANNA—The joys and comforts of religion in this life, and the ineffable joys of immortality. Rev. ii. 17.

MASK—The doctrine which is received and the duties that are performed, both of which are enjoined and enforced. Rev. xiii. 13.

MERCHANTS—The ministers of the church of Rome, who made their living by religious speculation, trading in religious privileges. Rev. xviii. 11.

MOON—Subordinate or political powers of earth. Rev. vi. 12 and xii. 1.

MOUNTAIN—A kingdom or government. The glorious holy mountain spoken of by Daniel and Isaiah means the kingdom or government of Christ. Men were not to destroy in that mountain. The destroying mountain which Jeremiah speaks of was the kingdom of Babylon. Jer. li. 25, Isaiah ii. 2 and lvi. 25, Dan. xi. 45, Rev. vi. 14, xvii. 9, and xxi. 10.

MYSTERY—Simply means the Gospel of Christ, or the work of redemption completed. 1 Tim. iii. 16, Rev. x. 7. The mystery of iniquity spoken of in 2 Thessalonians ii. 7 was the doctrine that the clergy had the right to control the laiety, which ultimately issued in popery.

NEW (HEAVEN OR EARTH)—The establishing of Christianity separate from the secular powers. Rev. xxi 21. "There was no more sea" means no more union of church and state by divine authority.

ODORS—Prayers of the people of God that ascend to his throne, combined with adoration. Rev. v. 8.

OIL—The Greek and Hebrew manuscripts of the Bible, preserved unadulterated. Rev. vi. 6.

OLIVE TREES—The Old and New Testaments in their original purity. The holy city, the measuring reed, the two witnesses, the two candlesticks, and the two olive trees of the eleventh chapter are symbols of the true church of Christ and the Bible, one trampled down and the other clothed in sackcloth. Rev. xi, 1, 2, 3, 4.

PURE (RIVER)—The virtue of Christ that cleanses from sin. Rev. xxii. 1.

RAIN—Pure doctrine from Heaven, that refreshes and brings peace. The fruits of righteousness. Rev. xi. 6.

RAINBOW—God's covenant of peace. Rev. iv. 3.

REAP—Gathering people into the church of Christ. John iv. 36, Rev. xiv. 15.

REED—The Bible (Golden Reed). The Bible in its original purity. Ezek. xlv. 3, Rev. xi. 1, xxi. 15.

RESURRECTION—Is an exaltation of the religious or secular powers. The Bible was raised to life at the commencement of the Protestant reformation, and the Church came out of the wilderness at the same time. But the first resurrection spoken of in Rev. xx., will not take place until all the nations receive the Gospel; and the second resurrection spoken of in the same chapter, will not take place till the devil is loosed at the end of the one thousand years. One is the resurrection of Christianity, and the other a resurrection of Paganism. Rev. xx. 4, 5.

RIVERS—Multitudes of people. Daniel viii. 3, Rev. viii. 10, ix. 14.

SACKCLOTH—Mourning over the loss of something desirable; obscuring something of great value. Rev. xi. 3.

SCARLET—Tyranny, cruelty, and shedding of blood in unholy war. Rev. xvii. 3.

SEA—The union of political and religious powers, blended in the same body, such as the Jewish theocracy, and union of church and state in Catholic countries. The New testament does not tolerate it. Daniel vii. 2, xi. 45, Rev. xxi. 1.

SEAT—The center of ecclesiastical or political power. Rev. xiii. 2, xvi. 10.

SEAL—To indelibly impress with the fruth. Rev. vii. 2.

SHIP—Means of accumulating wealth. Rev. viii. 9, xviii. 17.

SHARP (sickle)—The Bible translated into a living language. Rev. xiv. 14.

SMOKE—An influence exerted on the mind. Rev. viii. 4, ix. 2.

SPIRITS—Undying intelligence. Imperishable attributes. Rev. iii. 1, v. 6.

STARS—Illustrious men of the Church, including all grades of the ministry. Rev. iii. 1, vi. 13.

SUN—The Bible. The fountain of moral light and climax of science. Rev. vi. 12, ix. 2, xix. 17.

SUPPER—the preparation completed to feed the whole world on the bread of life. Rev. xix. 9.

SWEET—Anxiety of mind to know the contents of a letter or book, in contrast with bitter, which is to know what is contained in a letter or book that gives sorrow to the heart. Rev. x. 9.

SWORD—War. Either literal war, or contest of principles. Rev. i. 16, vi. 4, xix. 15, 21.

TABERNACLE—The bodies of Christians, or local Church, composed of the same, who are faithful. Rev. xxi. iii.

TAIL—The long lines of Popes in succession, whose seat

of power was Rome. The Papacy was the tail of the Dragon. Rev. xii. 4.

TAILS—Subordinate officers established by law to execute the sentences passed by the priesthood during the dark ages. Rev. ix. 10.

TEETH—The power of the Government to crush opposition (to the established laws of the land.) Rapacious cruelty. Dan. vii. 19, Rev. ix. 8.

TEMPLE—The Church of God on earth. A pillar in the temple of God, is a member that bears his proportionable part of the burdens of the Church, in every respect. Rev. iii. 12, xi. 1.

THUNDER—The voice of Heaven making the will of God known to man. Rev. x. 3, xvi. 18.

TRAVAILING—Deep anxiety to be freed from pain of heart, and to see children born to God. (When Zion travails, she brings forth children.) Rev. xii. 2.

TREE (OR TREES)—A man, or mankind. Isaiah lv. 12. Rev. viii. 7.

TREE OF LIFE—The Bible of God. The old and New Testament that centers in Jesus as the Christ. Rev. ii. 7, xxii. 2.

VINE—That which supports the branches. Christ is the true vine, and Christians are branches. The Pope is the Vine of the earth, and the clusters are those who gather around to support him. John xv. 1, Rev. xiv. 18.

VOICE—Any *means* that God employs in making his will known to man. Rev. xvi. 18.

WATERS—Nations, multitudes, tongues and people. Rev. xvii. 15.

WHEAT—The words spoken by Our Lord; or, men Divinely inspired. Rev. vi. 6.

WHITE CLOUD—A great company that are pure and inno-

cent, combining their labors to bring about peace. Rev. xiv. 14.

WHORE---A Church that has forsaken Christ, as her husband and support, and taken up with the kings of the earth, whose unlawful intercourse with idolatrous worship makes her offspring; harlots. Rev xvii. 1.

WIFE---The true Church of Christ, under the Gospel dispensation. Rev xix. 7, xxi. 9.

WINGS---The power that raises or elevates a nation. The Bible contains the wings in all parts of the world. Where it is used correctly it elevates the nations. Where it is not in use, the nations grovel. Rev. iv. 8, xii. 14.

WINDS---The spirit that moves men to war on nations, producing commotion and strife, and causing empires to fall, and others to rise. Daniel vii. 2, Rev. vii. 1.

WITNESSES---The two witnesses are the two Testaments, that have never been entirely destroyed, though killed, or put in a dead language. They were never silenced, though clothed in sack-cloth. They were never buried, though they laid in the streets. Peter says that all the prophets gave witness of Christ, and Jesus says that the Scriptures testify of him. There is nothing but the Bible. The Old and the New Testament can be symbolized by the two witnesses. (Rev. xi. 3.)

WILDERNESS—Obscure and unfruitful, not fit for the residence of civil society. The term symbolizes the long reign of papal darkness. Rev. xii. 6, xvii. 3.

WOMAN---The well-known symbol of a Church. Paul mentions two women as allegories of the two covenants, (but an allegory is not a symbol.) Hagar stood to represent the law dispensation, and Sarah stood to represent the Gospel dispensation. Paul uses them as

allegories, but John saw two women who were symbols of two Churches, under the same dispensation. One was acknowledged as the bride of Christ; the other was abandoned as an adulteress. John saw the bride crowned with the twelve apostles, and standing above the political institutions of the world, and clothed with the word, which gives light to the moral universe. She was driven into the wilderness by the adulteress, and was a refugee for one thousand, two hundred and sixty years. But she came out again and made herself ready for the marriage. John saw the other woman in the wilderness, riding upon a scarlet colored beast, and she was dressed in purple and scarlet colors, and only decked with gold: but finally he saw her body destroyed, being utterly burned with fire. (Rev. xii. 1, xvii. 3, xvii. 18, xxi. 10.)

I have now given the meaning of most of the symbols contained in the Bible, and they will serve for an illustration of the rest. I am sustained in the definition which I have given of the most of them; and where I have differed with learned men, consistency on my part, and not assumption, forced me to do so. I have not set down all the places where the symbols are mentioned, but I have given one or more passages as specimens, in each case, and perhaps have quoted some passages, that a rigid criticism would show, are merely comparisons, and not symbols. Should that be the case, such exceptions will be found to be very slight. I have pursued my own course in the arrangement, and know it is better than any I have ever seen, though it may be imperfect. My desire is that a more perfect arrangement and exposition of the prophetic symbols, may yet be brought out by some one, more competent than myself.

THE PRESENT KINGDOM

OF

CHRIST ON EARTH.

IN preparing an essay upon the subject of Christ's kingdom on earth, I am not at all unconscious of the difficulties I have to encounter: not only the force of language in the last three hundred years, but the deep seated prejudice which occupies the minds of the different denominations of Christians, who speak the English tongue. However, there is one thing that will greatly lighten my burden; which is, that these denominations can never agree with each other as to the location of the line between Christ's kingdom and the devil's kingdom; for they will have it that the devil has a kingdom set up in this world. Perhaps there is no subject that has received a greater amount of attention (in the portions of the world where the Christian religion has been propogated) than the subject of Christ's kingdom on this earth. Almost all the religious controversies for the last eighteen hundred years, have grown out of different views in relation to it. And even before our Savior came into the world, the Jews imbibed the doctrine that when the Messiah should come, he

would reign as a temporal monarch, and that his kingdom would be political and Ecclesiastical; that is, his reign over all the nations would be like his Father David's reign over the Israelites, and as David drove all the nations from Canaan, so their king would rule all nations, as with a rod of iron. And there are many theories held now among professed Christians that are equally as erroneous as the views of the Jews. As no denomination can exist without some peculiar theory as a foundation to build on, as a general thing, their assumptions concerning Christ's kingdom on earth, are made that foundation; and so far as I know there is not a denomination of Christians on earth but what have some peculiar view about it that becomes the major premise of distinction. The Catholic Church, which is more than twice the number of Protestants combined, is equally vulnerable to the charge of building upon its theory. In fact they taught the Protestants the language of Ashdod, who called the Church the kingdom. The Catholic communion everywhere hold and teach that they are the only true Church or kingdom of Christ on this earth, and if any of their communion leave their Church and join the Protestants, they denounce them as heretics, and excommunicate them, recognizing them as being fit subjects for the devil's kingdom. And all the Protestant denominations that have come out from the Catholics, refusing to recognize them as the Church of Christ, hold and teach everywhere that Christ has but one true Church or kingdom on earth, and they claim that when they left the Roman Church, they brought all that was desirable out of it and left it a mass of corruption. And yet they contend that Christ has but the one true church or kingdom upon the earth, and that it is composed of all orthodox churches (leaving all the world outside of them

as the devil's territory,) making one visible Church in its true form of all the orthodox Churches. The great Baptist family, though divided and sub-divided, and who have never had any direct ecclesiastic connection with the Roman Church, set up the same claim to be the true Church of Christ, in its visible form, and hold that all orthodox Churches compose the one true Church or kingdom of Christ on earth. Yet they deny the Protestant Churches as being orthodox Churches, and claim that all Churches of their faith and order compose the one true Church or kingdom of Christ in its visible form.

The Campbellites, that had no ecclesiastical existence before the present century, set up the same claim of exclusiveness, and tell us that the churches of their faith and order are the only orthodox Churches, and that they in their aggregate compose the one true Church or kingdom of Christ on earth. They deny that the Baptist Churches are orthodox, hence they exclude them from the kingdom or true Church. Yet all the parties that have been mentioned concede that there is a Church or kingdom, in a mystical sense, that has no visible form, and that there are many that are members of it, that have no connection with any Church which is a part and parcel of the one true and visible Church or kingdom of Christ on earth. Adventists of all schools deny that Christ's kingdom is yet set up. They admit, however, that we have a kingdom in promise, and that Christ will return and set it up, and that all of their faith and order will then enter it. It is not my purpose to go into a review of these conflicting theories, or raise a quarrel with the claimants to exclusiveness. I am free to concede that there are true hearted and genuine Christians in all the organizations above named; and furthermore, that there are multiplied thousands that are

the children of God, by faith in Jesus Christ, and belong to organizations that I have not mentioned. But that is not conceding that they are just right about their views of the kingdom. So far as this proves true is, that I am willing to affirm that none can believe that they are just right. I have simply alluded to a few of the most prominent organizations in Christendom. And who dare call these conflicting claimants the true Church or kingdom of Christ, in its visible form on earth? At the very foundation of this hetereogeneous mass of confusion, lies partially concealed, the theory that the Church of Christ on earth is his only kingdom on earth. For this, Babel will have it that there are as many kinds of the Church as there are kinds of the kingdom, visible, invisible, literal and figurative, &c. All of which is the result of the unholy union of Church and State, which gendered the conception that the kingdom and Church of Christ was one and the same institution, and that a Church of Christ was a territorial concern; a thing unknown to the sacred oracles. The term "*Kingdom*," is a correct translation of the Greek word, "*Basileia*," although many translators prefer the term "reign," instead of "kingdom." The word Church comes from the Scotish word, "kirk," and is not a translation of the Greek word, "Ekklesia," which is the word used in the Greek testament, in every place where we have the word Church in our common version. The two terms are never used in the Greek as synonymous. Neither are they ever translated inter-changebly into the English language, by any translator. The Greek word, *Basileia*, means reign, including the idea of king, territory, subjects, and laws. The original term in the Scriptures never means less, while the Greek word, Ekklesia, means an executive body within the kingdom, and its primary meaning in

Grecian literature is a convoked assembly of qualified citizens, who were called together to transact the business of the government. They were the king's jury, &c., and sustain the same relation that the American institution, called jury, does to our government. This is the meaning of the two terms in the original language in which the New Testament was written. And as they are as intimately connected as government and juror, it is not at all strange that the two terms were confounded in the incipiency of our language, which was in the darkest time of the dark ages. The term kingdom had its settled meaning before the days of Abraham, and none of the religious parties go further back to begin their ideal Church. But the word Church had no existence in any language on earth, till about three hundred years before Christ was born. The main reason why the word Church is so indefinite and obscure, is the result of the dicta King James who compelled the translators of our authorized version to retain the Latin idea of a territorial Church. And he suppressed the translations of the Greek word, Ekklesia, in connection with the other Ecclesiastical words, such as Bishop, Baptise, &c. The rule reads as follows: "*The old Ecclesiastical words to be kept and not translated. Such as the word Church not to be translated, Congregation.* Any one can see at once that if both words had been faithfully translated into the English language, at the time and under the circumstances when our common version was made it would have settled the meaning of the words, and would have sapped the foundation of the Church of England and given currency to the theory of Church government as held by the Nonconformists as the Protestants then called them, and long before this the English people would have quit calling the Church of Christ on Earth his king-

dom. But as it is it serves each party to call itself the Church or kingdom. There was no such word in any language till the rise of the Grecian Republic ; it is purely of Grecian origin and a settled meaning in the days of our Savior who instituted an ekklesia in his kingdom and its perpetuity is as absolute and certain as the Divinity of our Lord. Its visible form may have been lost in the dark ages and it is almost lost in many of the reputed Churches now in the world, but the reign or kingdom of Christ has not been and will not be destroyed until the consummation of the ages.

Nimrod, the great grandson of Noah, founded the first government known to history called a kingdom. He made laws and enforced penalties, rewarded and punished his subjects for their loyalty and disobedience ; and it has been the settled policy of every government in the world ever since. Men do not compel the subjects of Chrsit's kingdom to live as members of the Church, or otherwise inflict punishment on them, but if men do not obey the laws of the government in which they live they are punished. So in the kingdom or under Christ's reign. But the King's throne is not on this earth, and as he reigns in Heaven and one extends that reign over this earth he has given us laws to govern us while we are here, and he will *award* the REWARDS and PUNISHMENTS in the world to come, but he will not punish any one in the world to come for violating the laws of his kingdom, in this world, if they were never in it or under his laws in this world. But the false theories have caused the theory-makers to assume a strange position which is unprecedented in the history of kingdoms,---that is that Christ as the final judge will condemn and punish all mankind in the world to come that do not belong to his kingdom in this present world. We

must carefully discriminate between the Church and kingdom, or we are driven to the necessity of construing both words so as to have a half dozen or more meanings and then get our heads so full of Judahism that we will have a national Church as well as a national kingdom,---and lose the Church in the wilderness of the world as it was when Constantine united Church and State which brought on the dark ages, during which time the English language had its origin. And the people being accustomed to calling the Church, the kingdom, they afterwards became accustomed to calling the "Kingdom of England" the Church of England, and afterward the Kingdom of Scotland the Church of Scotland. The reformation of the sixteenth century did but little to correct that error, as the various Protestant Churches followed the image Church, which was the Church of England. They all seemed to retain the idea that the Church of Chirst was his kingdom, and that the different denominations were branches of it, and it was natural and human-like for the down-trodden seed of the woman to learn the language of Ashdod and to call all of their faith and order their Church or kingdom. In charity we can overlook the error of that day and age when the reformation was in its infancy, but in this day of light and science I must leave it to the philosopher to solve the problem why men will still call the Church of Christ on earth his kingdom, and assume that the denomination to which they belong is either the Church or parts and parcels of it. The Jews, as a nation, were once the kingdom of God in this world and were the only nation on earth that was recognized as God's kingdom. None were ever punished for disobeying the statutes of Moses unless they were in that kingdom. The laws of a king are never expected to be enforced upon the subjects of another gov-

ernment. Christ told the Jews that God would take the kingdom away from them and give it to the *nations* that would make better use of it. It is true the rise and establishment of Christ's kingdom upon earth was not mentioned to the Jews by any of the Prophets until the days of David, when God fulfilled his promise to the Jews to make them as a people, a kingdom. By reading the 22d Psalm it will be seen that David clearly predicted the rise of a better and more extensive kingdom than the one that God had established over Israel by him ; and he uses the very words in the 22d Psalm that our Lord used in his dying agonies, "My God, My God, Why Hast Thou Forsoken Me," and while David was viewing the triumphs of the cross he exclaimed, "All the ends of the earth shall remember and turn to the Lord, and all kindred of the nations shall worship before him for the kingdom is the Lord's and he is the ruler over the nations." In the 47th Psalm David describes him as going up with a shout and says that he was made "KING OVER ALL THE EARTH." The Psalms abound with prophecies to the same effect, and so does the Book of Isaiah and others ; but Daniel fixes the time when the house of David was to furnish the first born who was to be the Shiloh, and "the Ensign that was to be lifted up" on the Mount of Calvary. Jesus was the first male child that was born in the City of Bethlehem whose parents were of the house and lineage of David after the family of David began to multiply, and that had been over a thousand years. I mean to say this,---that Jesus was the first child that was ever born of the decendants of David who was entitled in *all* respects to the throne according to the law of Moses, and the reason why he was called the son of David is because he was the first male child that was ever born in Bethlehem, the City of David, that answered the

demands of the law to be King of the Jews. (See Luke, ii. and 23.)

Old Simeon so understood it the moment he saw the parents present the child at the temple for dedication. Jesus was of the right tribe and born at the right time and at the right place, and he was the first born of his mother, who was of the house and lineage of David, and such an occurrence had never taken place before nor since David was anointed King. That Daniels prophecy (ii. and 44) refers to the setting up of the kingdom of Christ on this earth there is no controversy. Catholics admit it; Protestants admit it; Baptists admit it; Campbellites admit it; Adventists admit it; and yet all these have their mode of reasoning to sustain their conflicting theories. They differ about the time and place where it was set up or when and where it is yet to be set up. The Pedo Baptists have it as an appendage to the old covenant made with Abraham and others that it was set up by John the Baptist and others, that it was set up by Christ himself when he called the twelve Apostles, and others still claim that it took all the work of John the Baptist and of Christ and his Apostles for more than three years to set it up. The Campbellites, however, locate the setting up of the kingdom and the organization of the Church on the first Pentecost, after the death of Christ. Still there are others called Orthodox who join in with the Adventists and say that Christ has no kingdom set up as yet, and still they all agree that the kingdom of which Daniel spoke, is the same kingdom that John the Baptist said was at hand, and the same kingdom in which Jesus instructed his Disciples after he arose from the dead and the Samaritans believed in when Phillip "Preached to them the things concerning the kingdom." I now take the position without fear of refutation, that

Jesus of Nazareth, in person, set up his kingdom in the first sermon he ever delivered. I have now submitted a proposition, which, to say the least, is tangible. But we must not confound the setting up with the establishment of the kingdom, for the kingdom was established at Jerusalem when our Savior arose from the dead; and it was so published to the nations at the first Pentecost after his resurrection. My position is, that since the day Christ arose from the dead his right to reign as King has been established, and that all nations are under his laws, and belong to his government, and consequently they are in his kingdom, on earth, and are amenable to his laws, and when the wicked dead are raised up at the last day, they will still be in Christ's kingdom, but like foolish virgins, or unfaithful servants, they will be separated from it or taken out of it before the kingdom is given up to God the Father that he may be all and in all. I have now stated my position in unambiguous terms and will attempt to show that the position is correct and sustained by the teachings of the Bible. The Savior in conversing with the apostles, told them that when they should see the Roman army take possession of the outward court of the temple, that they might know that God's kingdom was near at hand; and that was done more than thirty five years after our Lord had ascended to heaven. Yet in all his parables he used, except one, he uses the present tense "The kingdom of heaven is." "*Is*" does not mean the future but the present. The law aud the prophets were to guide us till John closed his ministry. Since that time we have another Teacher that spoke by authority and not as a scribe. The kingdom was proclaimed *at hand*, not to come in the future, but *is* present. Men entered the kingdom, and men were about to enter it, but others hindered them.

Men had to strive, or press, in order to enter the kingdom. What kind of striving or pressing was it, suppose ye? Was it like men at a depot, striving and pressing to be first, to get room in the car? This seems to be some men's idea of getting into the kingdom; but here is the delusion or mistake. This flesh of ours with its natural proclivities never enters the kingdom in this world. The entering into it, is in the sense of enjoyment. "*Enter into*" is never used in connection with the kingdom in any other sense, and the striving and pressing is against arguments, doctrines, &c., of men, and devils, and all kinds of opposition except physical force; but no prison, chain, dungeon, stake, nor torturing flame can prevent the humble penitent from the enjoyment of the christian's hope. And this is the entering into Christ's kingdom in this life. The parables of our Lord prove that the kingdom was set up before they (the parables) were used. I do not say established, *but set up.* Our Lord first set up his kingdom when he sat down in the synagogue; and after he set it up, he knew that the people would not understand its nature, hence the necessity of the explanatory parables: that after his death, resurrection and ascension, they might understand. Not one of the apostles understood its nature before his death, and yet it was given to them to know the mysteries (*or gospel*) of the kingdom. In the opening parable, our Lord explained to his disciples that the field meant the world, that the good seed represented the word of God, and those that received the word in good and honest hearts, and kept it, were the children of God or of the kingdom. And that the reckless and careless hearers who did not receive the word, were the children of the devil. The Savior used a double metaphor in his opening parable, (Matthew xiii.) the sower of the

seed, and men sleeping while the seed grew up. He also used a double metaphor in his closing parable, (Matthew xxv.) the wise and foolish virgins. The distributing of the talents, and the final reckoning at the return of the nobleman, and all the parables that he used, were designed to illustrate to the minds of his hearers and to be understood by them after his ascension. He addressed three characters of audiences, believers, unbelievers, and the mixed multitude. We must have the characters before the mind in order to get the force of the illustration. The closing parable is the exception to the rule, "*then shall the kingdom be.*" *The kingdom* is not now like ten virgins, and it never has been, for the wicked have never been raised from their slumbers; but the kingdom will be like ten virgins at the end of the world when Christ shall come, and the resurrection shall take place of both the just and the unjust. Some act wisely and some act foolishly before they fall asleep, and when the dead are awakened, none will gain admittance into the everlasting kingdom of our Father but the wise. They will shine forth as the sun in their Father's kingdom. The foolish will not be prepared, and no opportunity will be afforded them to prepare, and they will be shut out and driven into outer darkness. The whole of Matthew xxv. is viewing the kingdom after Christ leaves the mediatorial seat, and when the dead are raised and passing through the dread ordeal of the judgement. The chapter closes with the final separation of the righteous and the wicked. I now call attention to the time when the kingdom was set up. I have said before that it was done when our Savior delivered his first discourse in the synagogue of Nazareth in Galilee. What more could be done than to read the scripture that Jesus read, and then to declare that he was the man referred to. Jesus was the

proper one to set up the kingdom for he was the God of heaven that the Prophet spoke of; "God manifest in the flesh." When Jesus had read the passage in Isaiah where it is said "the spirit of the Lord God is upon me because he hath anointed me &c.," every worshiper in the synagogue knew that Jesus assumed to be the Messiah, their expected king, the very minute he used the words "this day is this scripture fulfilled in your ears." They only waited to hear his discourse before violence commenced. And from that time till he was nailed to the cross the kingdom of heaven suffered violence. The question to settle the validity of the claim that he set up was the resurrection. That being a fact, the question was settled, the kingdom established, and all power in heaven and earth was then vested in the conqueror and he was prepared to send out his embassadors to offer peace to the world, and salvation to Jew and Gentile. Peter declares the same fact that Jesus had previously declared that God anointed Jesus of Nazareth with the Holy Spirit, and that he began to preach in Galilee after John's ministry closed. Luke informs us (Acts i) that the disciples assembled at Jerusalem after the ascension of our Lord, and prayed for heavenly guidance in the choice of a man who had been with them all the time that the Lord Jesus went in and out among them, beginning at John's baptism. And no one can believe that Jesus went in and out among the twelve apostles before his baptism, and the anointing of Jesus with the Holy Spirit, or that he chose one of the apostles till after he began to preach. That Jesus did set up his kingdom in Nazareth of Galilee, is again proven by the witnesses that appeared before Pilate to condemn Jesus of being guilty of treason against the Roman government. They stated on oath that this Jesus produced disturbance

and caused dissension, telling the people that he himself was "Christ, a King," and they tried to construe his meaning to be the reign of a temporal monarch, a rival of Cæsar. But on examination of the prisoner, he asserted that his kingdom was not a political institution, and that he was a loyal subject of the Roman government. The prisoner never denied being the Messiah, but confessed it to his own condemnation before the high court of the Jews, and then told the Gentile Governor that he was born to be the King that God had promised the Jews. The next question to settle is,—was and is his kingdom universal over all nations, or are all nations and people of the earth now under the reign of Christ, or are they in his kingdom on earth. This has been asserted and now for the proof. The Jews as a nation, were once the kingdom of God and the only kingdom that God recognized as his, and all the people of that nation were in that kingdom. Some enjoyed the christian's hope, others did not. They were not all Israel that were of Israel, yet they all alike had the privileges of the altar and were alike punished for rebellion against the law of Moses, and the man ought to be sent to school that does not know that the law was a type of things to come. All the people now on earth are not in the enjoyment of the reign of Christ. They do not all enter but all alike are the subjects of its precepts and invitations, and all will be rewarded or punished according to loyalty or rebellion against the laws of Christ. But one great difficulty is to overcome the weight of the commentators who have told us that there are a half dozen kinds of the kingdom, or a half dozen different kingdoms in the world. They have it present and future, visible and invisible, literal and figurative, and to cap it all, that it is spiritual and is set up in the hearts of God's people, and

quote from the 17th of Luke to prove it. But that text too much for those who contend that the spiritual proves kingdom is set up in the heart, for it was the unbelieving Pharisees that he was addressing. The kingdom is said to be *near to*, *upon* and *wishin* the unconverted. This being true, my position is correct. The Bible knows of but four kingdoms in the universe, except institutions of men, called the kingdoms of this world, there is one above, two on earth, and one beneath. The one above has no begining and will have no end. The one below did not begin with time and will not end with time. One of God's kingdoms was set up by Moses, at Mount. Sinai, and established by David at Jerusalem, when he drove the enemy out of their stronghold. It ended with the death of the *son of David*, who established the now existing kingdom, and the present kingdom will end with the restoration of all things that God has promised by the prophets since the world began. The current idea that the christian is in Christ's kingdom on earth, and the sinner is in the devil's kingdom, leads thousands into superstitious notions as to how the sinner is to migrate from one kingdom to the other. Having no rational idea of how the change is made, they begin to discuss the mode of passage, whether by water or the altar. Then comes the question, can it be done without faith and repentance, if not, how can the child be saved if born in sin and in the devil's kingdom, can it be done without baptism? if not how can the Pedo Baptists get to heaven? unless we admit sprinkling and pouring to be baptism; and if so, what goes with my party? Let us close our eyes against these theories, and look at God's word as our guide. Christ has clearly and emphatically taught us that the world is the field in which we are to work, that the world is the field in which the kingdom is

set up, that the end of the world will be the harvest and at which time the wicked will be severed from the kingdom. The wicked will never be taken out of Christ's kingdom till the renovation at the consummation and conflagration.

Then cometh the end when Christ shall deliver up the kingdom to God the Father that He may be all in all!

FIRST

LECTURE ON DANIEL.

CHAPTERS FIRST, SECOND AND THIRD.

MY dear brethren in the Lord and fellow-citizens in the kingdom of Christ.

In preparing a series of discourses in the form of lectures on the prophecies of the Old and the New Testament I thought best to give a few thoughts on the prophecies contained in the book of Daniel, which will prepare the way for lectures on the book of Revelations.

No one who recognizes Jesus of Nazareth as the true Messiah can doubt but that Daniel was a true prophet of God, for our Lord testified to this fact when he delivered his last discourse to his disciples before his crucifixion; for, whilst on the Mount of Olives, in answering the questions propounded by his disciples in reference to the time that the Jewish temple at Jerusalem was to be destroyed, he stated to them in emphatic terms that when they "should see the abomination that maketh desolate stand in the holy place as spoken of by *Daniel the prophet*," they might

prepare for the emergency and leave the desolate city. It will now be proper for me to introduce a part of the history of facts connected with the life of this distinguished *prophet Daniel.*

He was about twenty years old when Nebuchadnezzar made his conquest over Judea and subjugated the inhabitants of Jerusalem; and that was (606) before our Savior was born. The king of Babylon took a great many prisoners, and, among the rest, he had some of the royal families of the Jews that he carried as prisoners to Babylon. The Jews were conquered whilst Habakkuk and Jeremiah were yet uttering their prophecies. Ezekiel commenced his prophecy soon after the captivity, and Daniel at the close of it; for his prophecy began at the commencement of the reign of Belshazzar, which was 53 years after the captivity. Daniel resided at the court of Babylon during the 70 years captivity, and was prime minister of the first monarchical government that ever was established by men. He lived, however, to see the head of gold decline and the kingdom fall into other hands, for the Medes and Persians became masters of the Chaldeans, and Daniel heard the order go forth from the Persian king to "restore and build Jerusalem," for he was still the prime minister of the second universal monarchical government established by men. But he was honored with more glory than the governments of earth could bestow, for he was admitted to the counsels of the Court of Heaven, where he learned the secrets of the then future of this world's history. His prophecies are the most remarkable, in some respects, of any of the Old Testament writers, for he was the first to give us the precise time when the Messiah was to make his first advent into this world; and he was the first to tell of the Roman power that was to become mighty and to crucify the Lord

of glory. The personal history of Daniel reached down to the days of King Cyrus, who succeeded Darius in the administration of the government in its imperial form. He died at the capital of the empire in his old age, and his name was wreathed with laurels of honor for the deeds which he did as chief embassador of the nation.

It seems, from the record, that the young king Nebuchadnezzar, who reigned for two years conjointly with his father, had some of the young men of the royal families of the Jews placed in college at Babylon, in order that they might be taught the language of the Chaldeans and be qualified for the business of the government. This was doubtless the direction of Him who rules in the kingdoms of men. The father of Nebuchadnezzar dying within two years after the captivity, made it the second year of the eign of Nebuchadnezzar alone, as the Chaldeans reckon time from the death of the old man. Here Daniel first distinguished himself as a prophet—most successfully, too—by telling Nebuchadnezzar his dream, and also giving him the interpretation of it.

It is worthy of remark, that from the fourth verse of the second chapter to the close of the seventh chapter was, according to Dr. Clark, written in the Syriac of the Chaldean language. And a careful examination of this subject will throw some light on the mode of expression in using the symbols of the seventh and eighth chapters of this book, where the terms heads and horns are used to express the same thing. The four heads of the leopard, of the seventh chapter, and the four horns of the goat, of the eighth chapter, are one and the same thing. Then let it be remembered that the whole of the vision, and the exposition of it, as recorded in the second chapter, was written in Chaldaic, and not in the Hebrew language. One great

difficulty with writers has been this confounding the vision of Nebuchadnezzar with the visions of Daniel. Nebuchadnezzar saw an image, but Daniel saw four beasts arise in regular succession, one at a time, and disappearing in the same manner. Nebuchadnezzar saw the whole of the four empires arise at once, and saw them give way at the same time. Now here is the key to the understanding of this vision. The king did not see the head arise first, then the breast, then the arms, and so on, but the whole image of the four dynasties stood before him at the same time. It had its different parts, it is true, but whatever is said of the image, is said of it as a whole, and whatever is said of it as a part, is said of that part as such. The stone which was cut out of the mountain smote the image on the feet. The record does not say on the legs, nor on the toes, but *on the feet,* and when the image was broken the whole of it was broken at once, and not only that part which was smitten. It was all broken together and scattered at the same time. Admitting that the image had ten toes, I say that they had no more to do with the ten kingdoms of Europe than the two legs had to do with the Eastern and Western empires when imperial Rome was divided.

Now suppose the two divisions to be the two legs then it follows that the ten toes were all on one foot. The vision of Nebuchadnezzar only extended to the end of the universal world by empires, the death of Judaism and the establishment of christianity. The stone which smote the image was never scattered, but became a great mountain and filled the whole earth. In the vision of Nebuchadnezzar he saw the four empires in one image, and, of course, it was not complete as an image until the Roman empire was established in its imperial form, which was the feet that the image stood upon. The Babylonish was the head, and the Roman was the feet of that image.

Now it is true that the legs and toes belong to this division, but the stone smote the image on the feet, which smiting was the personal ministry of Jesus Christ and his apostles, who acted by his directions. The gospel of the kingdom of Christ was subversive of the aristocracy and monopolies formed in governments, and when the imperial power of Rome planted herself in the most holy mountain (the laws of Christ) the image was broken and soon scattered to the four winds.

This was the end of the vision which was seen by Nebuchadnezzar, so far as worldly governments are concerned. The stone which was cut out of the mountain smote the last one of the four, and there never has been a universal monarchical government established on earth since, except the government of Jesus Christ, which is his kingdom on earth. The abolition of Paganism by law broke the Roman government in pieces, and inspiration says that there was no place found for them.

That was simply an end of the four kingdoms which was the subject of the prophecy. "*They were driven away,*" The expression, "these kings," in the 44th verse, has just as much to do with Nebuchadnezzar as it does with Julius Cæsar, or any of the kings who ruled at Rome. It has nothing to do with the ten kings of Europe who were crowned in the fifth century.—has nothing to do with Napoleon Bonaparte, nor King William, nor Victor Emanuel, of the nineteenth century. It has no reference on earth to any other kings only those that ruled before the image was broken. The image was a symbol of the four governments as a whole, and not of either of them separately. The stone kingdom followed the fourth one of the series, which made the image, and it (the stone kingdom) filled the whole earth.

The word stone, used as a figure, represents Jesus Christ incarnate, or the humanity of Christ, which was produced without human agency. The term stone is never applied to God nor the divinity of Christ. The word rock is used as a base of the figure when reference is made to God or the divinity of Christ, which is the Godhead. Jesus Christ in person is all the character mentioned in the Bible that has both terms, stone and rock, applied to him. He was the stone of stumbling and the rock of offense to the unbelieving Jews. And all the crime which they alleged against him in the sacerdotal court was that he made himself equal with God, and they proved the charge to be true by the prisoner himself when they put him under oath. He was led as a sheep to the slaughter. He laid down his life that he might take it up again. And in that human body after his resurrection (being God manifest in the flesh) he said "Go ye into *all the world* and preach the Gospel to every creature." Christ was at that time King, and the world was then the territory, mankind were the subjects, and "the LAW went forth out of Zion when the word of the Lord went from Jerusalem," and reached all the nations of the earth. This was the mountain which filled the whole earth. We then have an inspired definition of the word mountain when it is used as a symbol; and when used as such it always means a government, either human or divine. In the vision of the King of Babylon, he saw himself as the head of the first, and Jesus Christ as the head of the last universal empire that ever graced the earth. The God of heaven set up a kingdom in the days of the Kings that reigned over the four consolidated dynasties, and when the universal kingdoms of men gave way to the universal kingdom of Christ, there was an end of the vision of Nebuchadnezzar. The time which it took to establish the first,

and to destroy the last of these four kingdoms is not to be reckoned, as the image was seen to appear as a full grown image. At first thought we might reckon the commencement from Nabonnasar, who commenced a new phase of government 747 years B. C., and to be consistent with the views of some men, we ought to reckon from Nimrod the great grand-son of Noah, and to have the hairs of the head growing 1200 years before the head really came into existence. Some will have it that the toes are yet in existence whilst the head, body and legs have been mouldering away for more than 1,200 years. But the prophet has interpreted this vision so that we cannot be mistaken, for he said to the King "Thou art this head of Gold" and the Roman government viewed from that stand-point was the feet and toes, and that too, whilst in its imperial form. And truly she had the strength of iron, for her army and navy had conquered the twenty-eight provinces which comprised the civilized world.

Alas for her empire! she had the brittleness of the potter's clay, from the fact that she owned sixty million slaves, and her forty million of freed-men who had no voice in the councils of the government, and married and intermarried, thus mingling with the seed of men that which could not cleave to each other. Idolatry being the rule and christianity the exception, it was perfectly consistent for the government to disregard the marriage vow; but the laws of Christ established that relation as God said it should be at the first, and christianity as a principle brought men to their own common level. As brethren, as christians, they were all equal, and the kingdom that the God of heaven set up and Christ now reigns over, will stand forever, that is, as long as time lasts and Christ is mediator, the government will be in force.

It is also affirmed that the kingdom shall not pass into other hands. The dream was said to be certain, and the interpretation sure. The dream and the interpretation of it, so impressed the mind of the Monarch that he immediately had an image of gold made and set it up in the Plain of Dura, in the province of Babylon, and he made a proclamation that all the rulers in all the departments of the government should respectfully bow and pay adoration to the image. But there were three of the children of Abraham who refused to bow to this image. Daniel being at the time Vice President, was not required to conform to this order, as he was Prime Minister of the government. It would seem reasonable, therefore, that he would exert an influence over the other three Hebrew children as they were all students together in the college at Babylon; and they would not bow to the image, but obstinately refused to obey the King's order, and even tantalized him, as he thought, by telling him that the God whom they worshipped or served, was able to deliver them from the torturing flames. This kindled the King's wrath into a flame, and he immediately ordered the furnace to be heated a little hotter than they were accustomed to heat it on such occasions. The order being obeyed the executioners were consumed in the flames owing to the intensity of the heat of the furnace. But the three Hebrew children were unharmed, and the sight of a fourth one, "like unto the son of God," was seen walking with them in the midst of the flames. This so overwhelmed the king that he issued a proclamation that all the provinces of his empire should worship the God of the Hebrews, and whoever violated that order was to lose his life. We have now briefly passed over the records of the history of the early part of the king's career, and the rest of it will be evolved and ventilated in our next lecture.

SECOND

LECTURE ON DANIEL.

CHAPTERS FOURTH, FIFTH AND SIXTH.

THE king having made a full confession of his faith in the God of the Hebrews, acknowledged his faith in the God of Israel, that rules in the kingdoms of men. He also acknowledged the universal dominion of God, that endures through time and eternity, and was content to bow to the authority of such a God.

But many years subsequent to that period the king became exalted in his own imagination, and suffered pride to enthrone itself in his heart. While sitting in his palace, he saw a vision which greatly troubled him, and he immediately called for the wise men of his empire to come to his relief. But when they assembled they failed to tell him the meaning of his vision. Daniel, the faithful servant of God, was sought for and came to the aid of the king in great haste and showed himself to be master over the magic arts. The king then gave Daniel a concise statement of his vision and submitted it for solution.

At first Daniel was greatly troubled, for the king, on a former occasion, had demanded both the dream and the interpretation of it; but on this occasion he only demanded the meaning of the vision. This greatly relieved him, for he was prepared to tell the king the meaning of the vision, and informed him that the vision principally related to the manner in which the king was to be treated. He then expounded to him the whole vision.

The tree having grown to its greatest height was a symbol of Nebuchadnezzar himself having reached the climax of his folly. The tree being cut down was a symbol of the king's abasement, for he had exalted himself, and God had determined to let his judgments fall upon the head of the king, deprive him of his reason, and drive him from the throne; and to let the kingdom pass, temporarily, into other hands. Daniel then informed the old monarch that he would have wild beasts as his companions for the space of seven years, until he should learn to give glory to the God who rules in the kingdoms of men. As the king had once acknowledged the God of Israel to be the true God, and such a foundation as the king laid, after his first vision, would be as a stump, banded around and shaded with grass, *and it would not decay.* Then, with an earnest exhortation, the prophet admonished the king to break off from his sins and do what was right in the sight of God; to show mercy to the poor that his days might be lengthed and filled with tranquil joys. But alas for mortal man, prone to forget God. In about two years after the king saw this vision he was walking in his palace, looking at the decorated walls, ornamented with hanging gardens, which were the finished glory of the golden age of a golden kingdom, he said in his heart, "is not this great Babylon and this great kingdom built and established by the might of

my power, and for the majesty of my glory, and the strength of my kingdom?" And while uttering these words the hand of the Lord fell heavily upon him, paralyzing his reason, and driving him from the throne. He wandered in the grass as the beasts of the field, and ate unpleasant bread until seven times passed over, that is, seven annual revolutions of the earth, settling the meaning of seven times to be seven years; for, we are told in history, that the throne was usurped for seven years, until the king's reason was restored. The tree was cut down, its leaves withered, the fruit decayed, but the stump remained, and when the old king was come to himself he gave God the glory and was restored to his kingly honors and the enjoyment of his delighted family. His lords and governors gathered around him, and in the midst of his counselors he ended his days in his royal palace. After serving his generation, by the will of God, for forty and three years, he fell asleep and was laid in the sepulchre with kingly honors. So ends the history, and the account of the first king of this wonderful head of gold that so graced the image which he had seen. From this time forward the government showed signs of decay.

The son of Nebuchadnezzar, whose name was Evil-merodach, took the throne for two years, and was succeeded by his brother-in-law, who reigned for four years, and then a nephew, his sister's son, who reigned nine months, and then his son, Belshazzar, ascended the throne. But in the sixteenth year of his reign the city was besieged by the Persian wing of the army of the Medes, and after two years' investment by the army of Cyrus the golden head of the great image lost its prestige, and Babylon fell to rise no more.

Darius, the Mede, then took the throne and reigned for

two years, which completed the seventy years of the captivity of the Jews, according to the prophecy of Jeremiah, who spoke of Cyrus, by name, who was to proclaim the liberty of his brethren the Jews. Darius having died within two years the Persian general took the throne, which marks the end of the seventy years that the Jews were in bondage in Babylon.

Now, in order to have a better understanding of this part of of the book of Daniel, we must keep before the mind the fact that chronological order has been disregarded in arranging the manuscripts that compose the Old Testament. But it will be seen that Nebuchadnezzar was on the throne for forty-three years; then we are dependent on history for the facts in regard to the reign of his son Evil-merodach, and also for the history of his son-in-law, who reigned for four years, and the account of his grandson, who reigned less than one year. But the Bible tells us that Belshazzar succeeded Nebuchadnezzar on the throne, and was reigning at the time when the government went down and passed into the hands of the Medes and Persians. Thus it will be seen that Nebuchadnezzar reigned forty-three years; his son, Evil merodach, two years; his son-in-law, Neriglissar, four years; grandson, Laborosoarchod, nine months, Belshazzar, eighteen years; Darius, two years, making the seventy years.

We shall now take up the chapters as they stand, and the chronological order will be explained in due time. The 5th chapter gives us an account of the inglorious reign of Belshazzar, commencing in the fiftieth year of the captivity. After Belshazzar had been shut up inside the walls of the city, surrounded by the menacing army of Cyrus for about two years, he proclaimed a feast, and ivited a thousand of the prominent officers of the government to

attend it. The King soon became intoxicated and ordered the vessels to be brought out of the temple of Belus, which his grandfather had deposited there after taking them from the temple at Jerusalem. This feast was being held in honor of the victory which his grandfather had won over the Jews just sixty-eight years before that night. As soon as the golden vessels came into his presence he and his wives, and their attendants, began to drink wine out of them, and became merry-hearted. In the midst of their mirth Belshazzar saw, as it were, a part of a man's hand, and it was writing upon the plastering of the wall, opposite the candlestick. And being in plain view the king looked on it with astonishment as it engraved the letters upon the wall. He knew it was a token of some new event that was to take place, and being conscience-smitten and self-condemned, he immediately began to tremble. His very muscles gave way, his heart sunk within him, and he called for the wise and learned of his empire to come to his relief. They soon assembled, and witnessed the sad despair of their king. Belshazzar offered to clothe the man with a purple robe, hang a golden chain about his neck, and make him secretary of war who would read the writing and tell him what it meant. But the wise men utterly failed to read the writing or to tell its meaning. They looked at the marred countenance of the king as his knees smote together and he sunk in despair.

The alarm spread throughout the house of lords, and the news soon reached the ears of the old grandmother, who still survived the dead. She, remembering the incident of sixty-four years ago, came in immediately to where the king and his lords were assembled. She at once began to speak words of comfort to her grandson, saying, "Oh, king, live forever! there is still a man in the kingdom who

can solve the problem." She knew that Daniel had once solved similar doubts, and quelled similar fears of her departed husband, for in Daniel was the spirit of the holy God. She exhorted the young king to take courage, and told the whole multitude that there was balm in Gilead, and a physician there. She then laid before the minds of the vast assembly the facts connected with the history of her husband's dream. Daniel was immediately brought before the king and questioned in reference to the matter. The king promised him that he should be clothed in royal apparel, and be rewarded as he had promised to reward others, if he would only read the writing and tell him the meaning thereof.

But Daniel requested him to retain his gift and confer the honor on others, yet he would read the writing and tell the king the meaning. He then told Belshazzar in plain terms that God had once given the kingdom to his grandfather, and his grandfather was placed in honor and glory; but by reason of pride and sin, the kingdom was taken from him, and he driven from civil society until his heart was reconciled to God. Then the kingdom was restored to his grandfather. Belshazzar knew these facts, for he had access to the record, yet he had lifted up his heart in pride, and had not humbled himself before God but had become vain in his imaginations and his foolish heart was darkened; and having desecrated the sanctified vessels of the Lord's house, God had determined to reject his administration, "remove the diadem, and take off the crown," and forever defame the king who had rejected his council. The man of God then read the writing, and explained the meaning to the king. Belshazzar had Daniel honored with the royal robes, a chain of gold was hung about his neck, and a proclamation made that royal honors

should be conferred upon the servant Daniel in addition to those which he had enjoyed for sixty-four years gone by. Daniel was clothed with the royal robe, and in the midst of their exultation, and last parade over Daniel as the wisest of the wisemen, and one who could interpret mysteries, they wondered when his prediction would be fulfilled, if their menacing foe would be able to do it. At that critical moment they saw the soldiers of Cyrus who had filled their city, and stood ready to execute the sentence so recently passed upon the horror-stricken king. The Bible says "in that night was Belshazzar the king of the Chaldeans slain: and Darius the Mede took the kingdom, being about sixty-two years old." With the ending of this chapter, we have an end of the Babylonish government so far as its history is recorded in the Bible.

With the 6th chapter, we commence the history of the second great power, as a part of the great image spoken of in the 2nd chapter. But before we take up the history of the Medo Persians, let us briefly review the facts in history that are outside of the Bible, which are immediately connected with the downfall of Babylon. The city and her downfall is hereafter used as a symbol of the Roman Catholic Church and her downfall.

Cyrus who commanded the Persian wing of the army, had learned that there was to be a heathen jubilee in the city that night, and knowing that it had been the Chaldean custom on such occasions, to be engaged in all kinds of revelry, he embraced the opportunity to take them by surprise when the inner-gate would probably be left open, and unguarded, the Babylonians thinking that the outer-gates afforded them sufficient guarantee of safety. The city at that time, was the greatest and most magnificent that the world's history records. It was fifteen miles square, being

surrounded by a stone wall three hundred and fifty feet high, and eighty-seven feet thick. There was a ditch on the outside of the wall, as deep as the wall was thick. The city on the inside of the wall was laid out in beautiful squares by twenty-five streets running each way. At the end of each street there was a solid brass gate, making in all one hundred outer gates. The river Euphrates ran through the center of the city, with a wall on each side, making it necessary to have fifty gates more where the streets crossed the river. It will be seen by measurement that there was two hundred and twenty-five square miles of enclosed surface, and this was laid off into six hundred and seventy-six squares, and then divided into lots and gardens, and interspersed with magnificent mansions. Her splendid hanging gardens with terrace rising above terrace till they reached the top of the wall, were beautiful beyond description. The temple of Belus covered four hundred acres of ground, and her two kingly palaces, one three and a half miles in circumference, the other eight miles, were gorgeous structures such as the world has never since seen. There were tunnels under the river, connecting these two palaces, which were surrounded by delightsome pleasure gardens and beautiful walks. Oh how attractive! Little did the youthful king think that one hour's revelry would bring the wrath of high heaven on his head. But alas for man, poor, fallen man thinking himself secure with twenty years' provisions on hand. The river which had been her life for more than twelve hundred years was now made the means of her death or destruction, for Cyrus orderded a part of his men to be posted below the city wall, and another part above it where the river submerged and emerged, and sent the rest of his men up the river to drain it into an artificial lake, by which means Cyrus and his

army were enabled to effect an entrance under the wall into the city. During the darkness of that night while the sable curtain was hanging over the horizon, the inmates were surprised by their beligerents. The king's body guard was slain, and Belshazzar killed fighting vainly for his reckless life. The kingdom fell into the hands of the Medes and Persians. Darius being uncle to Cyrus, and king of the Medes, was by the order of Cyrus made king over the whole realm by public proclamation. And being sole monarch and arbiter of the law, he was pleased to place one hundred and twenty princes or governors over the different provinces that composed the universal empire. He chose three men as his cabinet, whom he placed over all the princes; and these one hundred and twenty princes were to report themselves to the three presidents, and they were to report to the king as occasion required. And as Daniel had an excellent spirit in him, and was well educated, and had the experience of more than sixty years in government affairs, Darius not only retained him as prime minister of the nation, but made him chairman of the college of presidents. This created jealousy among the officers of the government. They envied the position which Daniel occupied. They immediately consulted with each other in order to find out how Daniel could be removed from office. They knew that he was faith ful in all his duties. They could see of but one way by which to convict him of disloyalty, and that was to abridge his worship of the true God whom he loved more than he feared the commandments of an earthly king. They immediately held a council and adopted a plan by which they thought they would succeed in the enterprise. Knowing that Daniel was engaged in a series of prayers to his God in order that He might reveal to him the meaning of the

vision that he had seen seventeen years previous, and soon after Belshazzar commenced his inglorious reign, they drew up a petition for the King to sign, which bound all the subjects of his royal majesty to offer no prayer or petition to any God or man for the space of thirty days, except it was made to Darius himself. They approached the king in mass and influenced him to sign the decree. So it became a royal statute which according to the laws of the Medes and Persians, could not be revoked. Daniel soon heard that the bill was signed by the king, yet he resolved to obey God rather than man, and continued his prayers to the God of Israel and bowed his knee three times a day with his face toward Jerusalem where the shechinah was wont to appear. The Chaldean princes went to the palace where Daniel resided, and found him praying to his God in violation of the late order. They proceeded immediately to the king and reported their prime minister as being in rebellion against the laws of the land, and they urged the execution of the sentence of the law, though it might fall on the head of their chief ruler.

But as soon as the king heard that Daniel was praying three times a day to the God of the Hebrews, he was sorry that he had signed the decree, and fain would have changed the law which was to bring death to his devoted servant. But the princes appealed to the honor of the king for the safety of his government. They insisted that the sentence should be executed, notwithstanding it had to fall on the head of a man who was second to no one within the kingdom except the king himself.

Darius then ordered the decree to be executed, and his princes that had conspired against Daniel were commanded to take the servant of God and cast him into a den of lions. The king himself had faith in the God of Israel,

and whispered in the ear of Daniel, and said, "the God whom thou servest will deliver thee." Daniel was then thrown into the lion's den and a stone placed at the entrance to pr event escape. The king passed a sleepless night, but next morning he went to the den, and with a trembling voice cried out: "O Daniel! thou servant of the living God, is thy God whom thou servest able to deliver thee now?" And the voice of Daniel was instantly heard: "O king! live forever," and before the king had time to order his soldiers to take Daniel out of the den, the servant of God exclaimed: "God sent his angel and shut the mouths of the lions." Daniel was then taken out unharmed, and the king was so disgusted with the idolatrous worship of the Chaldeans that he commanded the soldiers of his standing army to take the accusers of Daniel, and their families, and cast them into the same den and test the matter at once whether their god could deliver them. But, alas! the heathen gods had no angel to send to their relief or to shut the lion's mouths, and they were crushed to atoms by the ravenous beasts.

Darius then sent a royal proclamation throughout all the provinces of his realm that men everywhere should respect the God of the Hebrews and worship Him as the only true and living God. Daniel was then protected in his religious rights until the day of his death. He lived to see King Darius pass away, and Cyrus the Persian ascend the throne in less than two years after he was taken out of the lion's den. He lived to hear the commandment go forth for the Jews to return to Palestine, rebuild their waste city, repair their temple, restore their former worship and civil polity. It is supposed that he died in old age and quietude, at his own residence in Shushan, which Darius chose as the seat of government after his conquest over

Babylon. We are now through with the historic portion of the book, and it is with a deep sense of responsibility that I again take up the prophecies as the foundation is yet to be completed which will guide us through the portentious clouds of the book of Revelations.

The book of Daniel contains prophecies that reach as far down the world's history as the book containing the revelations that were made to John in the isle of Patmos. And in order to understand the prophecies of the New Testament correctly we must rightly understand the prophecies of the Old Testament. And in order to do this we must understand the visions of Daniel, and rightly divide between the fulfilled and the unfulfiilled prophecies.

THIRD

LECTURE ON DANIEL.

CHAPTERS SEVENTH AND EIGHTH.

ALLOW me now to repeat what will be observed by the casual reader of the scriptures that the chronological order of the book of Daniel, as well as of other sacred writers, was disregarded by Ptolemy when the manuscripts were arranged for the translation of the Jewish scriptures into the Greek language two hundred and seventy-seven years B. C., and as a part of the writings of Daniel were designed for the especial use of the Chaldeans, who spake the Syriac of the Chaldean language. The seventh chapter of Daniel's prophecy was written in that language, and the eighth chapter was written in pure Hebrew. And the translation from those languages into the Greek, and subsequently into the English, makes it appear different in phraseology, in the seventh and eighth chapters whilst the two visions are substantially the same, although two years elapsed between them. Yet they meant the same thing, and I shall so consider them in these lectures.

In the preceding lecture we were considering things which transpired under the reign of Darius the Mede, but we are now carried back seventeen years, when these two visions appeared respectively in the first and third years of Belshazzar's reign over the Babylonish dynasty, which was in the fiftieth and fifty-second year of the captivity, and in the forty-sixth and forty-eighth years after Nebuchadnezzar had his vision—the reign of Belshazzar lasting eighteen years.

Before I proceed to notice the subject further, let me premise that no nation, nor language, nor people, are ever introduced into prophecy until they are in some way connected with the people of God to whom the sacred oracles are committed, either under the old or the new covenant. With this fact before the mind we are greatly aided in understanding the meaning of prophetic symbols and prophecies in general. Symbols always represent some act or effect, or condition, or relation which the agent sustains to the object that is brought to view in the symbol. And this is as true of the past as of the future. The symbol appeared to the prophet, and we must learn from history at what time the thing symbolized became connected with the people of God, for whose special benefit the revelations were made. We then have something upon which to predicate a theory.

The vision of Nebuchadnezzar commenced at the same point of time with the vision of Daniel, which was at the time when Nebuchadnezzar made his conquest over the Jews, 606 B. C. But Nebuchandezzar saw the whole image stand before him at the same time, which was a complete stature and not in different parts. It stood before him as a man having his head, his breast and arms, his body and thighs, his legs and feet, and even his toes. It

was a complete symbol of four universal monarchical governments which were joined together, and that symbol reaches no further than that universal monarchical government reached. It began with the establishment of the Babylonish and ended with the destruction of the Roman government in its imperial form. But the vision of Daniel, though forty-six years later, viewed the same four governments from another stand point, and viewed them separately. Seeing one of them arise at a time and giving way to its successor until the stone-smitten image was scattered to the four winds, and gave way to him whose right it is to reign, and whose laws are supreme throughout the earth. There are three symbols used in the second verse of the seventh chapter (Daniel vii. 2) in introducing the government under the symbols of four beasts—the winds, the striving of the winds, and the great sea upon which they strove.

The winds, as a symbol, mean the spirits of men in motion; the striving against each other political strife and war. The great sea means the Jewish theocracy—a union of the political and religious powers. That was a government God established in which were blended the religious and political power. But Iasiah prophecied of the establishing of a new order of things, and John tells us in the 21st chapter of Revelation that when that new order was established that there was no more union of church and state. By divine authority he saw a new heaven and a new earth that had no sea. The Pope made one, however, out of which the beast arose that is spoken of in Revelation thirteenth, but it was in violation of the teachings of Christ and his apostles. The four beasts that Daniel saw were symbols of Babylon, Medo-Persia, Greece and Rome. The lion, with his two wings, corresponds with the head of gold, it is true, but viewed from Daniel's standpoint it was

a distinct government or kingdom, and not joined to the bear, as the gold was blended with the silver. (Daniel saw no lion in his second vision, but he saw a ram pushing westward and trampling everything down which was before him.) The lion, with his two wings, was a fit symbol of the Babylonish government, in her strength and speed, with which she made her conquests. And the plucking of her wings was a fit symbol of the loss of Nebuchadnezzar from his throne, and the timorous kings who succeeded him and let the kingdom fall into other hands. But both the ram and the bear gave way to the leopard and the goat. And we are told that the two horns of the ram were symbols of the two kings of Media and Persia, which were Darius and Cyrus; and the three ribs which were in the mouth of the bear was a symbol of the same power, and appropriately represented the three provinces of Babylon when Cyrus surrounded the walls of their city.

But the leopard had four heads, which were symbols of four kings or kingdoms. The goat had four horns which were symbols of the same. That the two terms, heads and horns, mean the same thing needs no proof. It is a revealed fact that the kings, as such, are called horns; kingdoms, as such, are called heads, and that the two terms, kings and kingdoms, are used interchangeably, is evident. Cyrus and Darius were called horns. And Daniel said to Nebuchadnezzar, thou art this head of gold. And in the 17th chapter of Revelations, the different forms of government that were adopted by the Roman power were called mountains, and these same mountains, in the 12th and 13th chapters, were called heads, establishing the symbolic import of the four heads and four horns of the leopard and the goat spoken of in chapters seventh and eighth of Daniel. There seems to be no difficulty in the minds

of writers concerning the leopard and the goat symbolizing the same power—meaning the Grecian empire. With both these symbols before the mind everything ought to be clear, and would be, if men would not separate things which God hath joined together.

But when we view them disconnectedly it would seem that the little horn of the 7th chapter comes from one of the ten horns of the same, and that immediately confuses writers who assume that position. Men have their speculations about the rise of Popery, but that the little horn of the 8th chapter refers to the political Roman power, there is the most uniform agreement. But then the difficulty arises as to which three horns were plucked up by the little horn. The four heads of the leopard, and the four horns of the goat we have considered as the same, and with this view of the subject, we shall have no trouble in determining the three horns which were plucked up by the little horn. For the goat had but four horns besides the little horn, and the little horn came out of one of them, and became great, and plucked up the three.

The leopard also had four wings denoting the celerity with which Alexander made his conquests. And if the lion needed two wings to denote the speed of Nebuchadnezzar in conquering the provinces, then the leopard needed four to describe the speed of the world's renowned conqueror. For we are informed in history that Alexander marched his army more than five thousand miles in less than eight years. And it is said of the goat that he touched not the ground, implying that the goat had wings as well as the leopard. But this distinguished and notable horn which was between the eyes of the goat, was broken off, and for it four others stood up in the four grand divisions of the empire. And we are informed in history that the brilliant

career of Alexander closed in a drunken debauch, and he died at the age of thirty-three years. Thus was the great horn broken in the prime of life, and in less than seventeen years, the last one of the Alexandrian family had passed away, and the kingdom was divided into four equal parts by the leading generals of the king. Then in the symbol we have the four heads or four horns to represent the kingdom being divided East and West, North and South, and said to be toward the four winds. Cassander took the Northwest, Lysinachus took the Northeast, Ptolemy took the Southwest, and Selerucus took the Southeast, making Palestine the common center. Now the little horn came out of one of these, and that little horn was the Roman power. The little horn of both chapters was the same power, and means the same government in its connection with the Jews, who were the people of God. It is true that it ultimately had ten horns. It is also equally true that it had seven heads as well as ten horns. But John was viewing from another, and as different standpoint, as Daniel's standpoint differed from Nebuchadnezzar's. Nebuchadnezzar viewed the four dynasties as consolidated; and they were the only four that the world's history records as bearing rule over all the earth, except the one which the old king saw displace them, and fill the whole earth. Daniel viewed them separately, and the Roman power in particular, for it was the horn that had eyes and a mouth, speaking great things. It extended seven hundred and fifty three years before Christ, and one thousand, eight hundred and seventy-three years since Christ. Daniel and John give us a concise history of that power through all this time.

But the point for us to examine now is, the exact time when the little horn came up among the other horns, for it came out of one of the four.

We find in history that one hundred and sixty-one years before Christ, the Roman power, then little, as a horn, came up among, or out of one of the four heads of the leopard, or one of the four horns of the goat. As I now have to take issue with some standard writers, I must be allowed the liberty to take advantage of their concessions. Mr. Smith of the Advent school, in attempting to maintain his theory, says, "It has been an easy matter to show that the little horn does not denote Antiochus, and it will be just as easy to show that it does mean Rome. The field of vision is substantially the same as that covered by Nebuchadnezzar's image of chapter two, and Daniel's vision of chapter nine, And in both those prophetic delineations, we found that the power which succeeds Grecia, as the fourth great power, was Rome. The only natural inference would be that the little horn, the power which in this vision succeeds to Grecia as an exceeding great power, is also Rome. It comes forth from one of the horns of the goat." In spite of the logic and facts conceded by Mr. Smith, he shelters himself behind Dr. Clark to avoid the shafts of logic and facts stated by others, and takes the position that the little horn of the 9th chapter means the rise of Popedom. Alas for the tendency of theories. I now quote from Dr. Clark's comment on the two verses where the little horn is mentioned in the two chapters. All he says in his comment on the 8th verse of the 7th chapter in respect to the little horn is this "Among Protestant writers this is considered to be the Popedom." And of the 9th verse of the 8th chapter, he says in respect to the little horn, "Some think that Antiochus Epiphanes is meant. But Bishop Newton contends that it is the Roman government that is intended, and although very great at its zenith, yet very little in its origin."

It will be seen from these quotations that Dr. Clark gave no opinion, but simply passed over the subject by reference to other men's views. He saw the difficulty in reconciling his own theory, and simply passed it by. In reference to Mr. Smith, logic and consistency compel him to make concessions subversive of his own theory. If the same field of the vision of Nebuchadnezzar of chapter two, and Daniel's vision of the 7th chapter is before the mind in reading the 8th chapter, how can one little horn be construed to mean the Roman government connecting itself with the Jews one hundred and sixty-one years before Christ, and the other mean the rise of the Papacy at any time subsequent to the crucifixion of our Lord? Such reasoning grows out of false premises; and Dr. Clark with his giant mind, saw the difficulty and dodged the conclusions by a simple reference to the Protestant view, and the opinion of Bishop Newton. It is evident that the Roman power was little at the time when the famous Jewish league was made, which gave that power a place in prophecy as a ROMAN BEAST. For the Roman government was diverse from all others, in that the lion, the bear and the leopard are all dated from their conquest over the Jews, and their final victories. But the Roman beast had one of its heads which dates further back than the founding of the Babylonish government by Nabonassar, which was seven hundred and forty-seven years before Christ, and at the time the Samaritans were imprisoned in Nineveh which was the capital of Assyria. It was from this period that ancient historians date the founding of national Babylon, whilst Rome was founded six years earlier in the world's history, and begins with Romulus and Remus, which date is given seven hundred and fifty-three years before Christ; and that government with her seven heads and ten horns, and long line of

popes which is the tail of the dragon, is the same power which was little but became strong, also the same power that crucified our Lord and wore out the saints for one thousand, two hundred and sixty years.

That Popery was a part and parcel of the vision seen by Daniel, is frankly conceded. He saw one other power, however, that came into existence after the ten horns had their rise. This is clear from the statement made in the 24th verse of the 7th chapter of Daniel, from which the inference is drawn that at least one of the little horns mentioned in the 8th verse of the 7th chapter, and in the 9th verse of the 8th chapter, must be the Popedom; but the other horn which came into existence, came up after the ten horns, and was really the eighth HEAD (*or the eleventh* HORN), for the ten horns all came out of the seventh head, and the three horns which were plucked up by the roots, were not the three kings of Europe that were subdued after the rise of the Papal power, for the three horns mentioned in the 8th verse of the 7th chapter, that were plucked up by the roots, were plucked up by the little horn of both the 7th and 8th chapters, which means the Roman power. But the three kings that were subdued, that is mentioned in the 24th verse of the 7th chapter, were subdued by the *other* that arose after the ten horns arose out of the seventh head, and had their existence as such, and there is nothing said in the 24th verse about the little horn, or about the horn being little. But the irresistible inference is that the power spoken of is the Papal power, for it is said to be "diverse from the first," and the first referred to is the little horn, or Rome as a political power that plucked up the remaining three divisions of Alexander's empire. But the other power, that was diverse from Rome in her incipiency, and during her whole history till she went into

the sea, was the Papacy, and that made her diverse from the first, that is, from the first form of the Roman power, and in her *diverse* form she subdued the three kings of Europe, the Vandals, Otragoths, and the Hurclii.

They were subdued by order of the Pope, and had to give up their territory and remove to other quarters. They were not entirely destroyed or plucked up, but were subdued. They still existed in some form of government. But the three divisions of the Grecian empire were the horns referred to in the 8th verse, and the three out of the four first horns, or heads of the leopard. By a careful examination of the 11th chapter, we find that when Daniel had his vision, seventeen years after this, he speaks of the same power, and says, in the 4th verse, "and when he shall stand up his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those." They were not plucked up until it was done by the Roman power—that came out of one of the four horns of the goat. It must be kept in mind that, although this power lasted over two thousand five hundred years, it never had but eight forms of kingly government, and the eighth was the Christian form, and the seventh, which lasted but a short time. The ten horns of Daniel, in the 7th chapter and the 7th verse, never came into existence until mor than four hundred years after the birth of Christ, and are synonymous with the ten horns of the 12th and 13th chapters of Revelations, and they all existed before Popery.

Rome at one time owned all the territory that ever belonged to Alexander or his four generals, who divided the government into four divisions. Egypt was the last province that Rome had to conquer, which conquest was com-

pleted thirty years before Christ. The 9th, 10th and 11th verses of the 7th chapter, and the 10th, 11th and 12th verses of the 8th chapter, views the condition of things from the time the Romans became connected with the Jews until the downfall of the nation, and the destruction of the temple. The Romans had agreed to be the allies of the Jews, and they were confederate to their sorrow, for after the Jews sold the high priest's office to the Romans, then the Romans cast down the sanctuary and forced the heathen rites upon the Jews and slayed many of the inhabitants, took possession of the city and plundered the temple. Sixty-five years before Christ they destroyed the liberty of the Jews, subjecting them so that they remained a conquered province, and this, too, by the same power which had, one hundred years before, promised them protection and liberty. "Daniel saw the thrones cast down." I know that there is a criticism about the translation here. Some contend that it should read "set up," instead of "cast down." But I will introduce the testimony of Dr. Clark in defense of the rendering of "cast down"—Daniel 9th verse and 7th chapter. He says: "Thrones cast down might be translated 'erected,' and refers to the Latin vulgate and other versions, but says ours is a proper translation, and introduces various passages where the original word can be used in no other sense than that of throwing or casting down. And the thrones were truly cast down until Christ came to his temple, who was here called the Ancient of Days, as the Ancient of Days could be no other than Christ in his eternal and divine nature. The same Ancient of Days which was and is to come—the Almighty. He was the same that appeared to John, as mentioned in Revelations, (Revelations, chapter one.) Daniel saw him establishing his kingdom upon the earth after he had set it

up; and in these verses the vision extends over the Pentecost, and includes the same vision which John had, as recorded in the 4th and 5th chapters of the Revelations, as the same numbers are given, and the same books were opened that John speaks of. Again, Daniel views that which John saw as recorded in the 12th and 13th chapters of Revelations. Daniel saw the body given to the burning flames, just as John saw it in Revelations, 17th, 18th and 19th chapters. Then it was perfectly natural for one saint to ask of another how long it would be from the time of the destruction of the temple and the scattering of the Jews until the nations would accept Jesus as the Christ. The Jews are included in the words, the sanctuary be purified or be cleansed. The answer was twenty-three hundred days, which means twenty-three hundred years. It was in the year seventy that the host and the sanctuary were trodden down. In about five hundred years from now the Jews will accept Jesus as their Savior, and own him as their true Messiah. Then all the nations of the earth will have the Bible in its purity; the Millenium will usher in with all its glory in the year 2370. The three hundred and ninety-one years of preparation, as predicted in the 9th chapter of Revelations, terminated in 1873. Now it will take the same length of time to burn the body of the beast that it has taken to destroy the power, which must be done before the Millennial glory can be completed. Daniel saw the same angel and the same cloud, in the 13th verse of the 7th chapter, that John saw in the 4th verse of the 14th chapter of Revelations. The Ancient of Days is again introduced, and the kingdom, the dominion and the greatness of the kingdom under the whole heavens will then be given to the saints of the Most High, whose kingdom is to last till time shall end. Its glories are to

last throughout eternity. Daniel's vision troubled him very much, and we now have an explanation given in both these chapters.

Now, by a careful examination, it will be seen that the foregoing exposition is consistent, and is sustained by divine interpretation. The four beasts were four kings, or rather four kingdoms, and during the reign of the kings of the four monarchies, the God of heaven did set up a kingdom which shall never be destroyed. This sentiment is repeated in the 7th chapter, 16th and 17th verses. Also, this exposition is confirmed in the 8th chapter, from the 20th to 25th verses. It was in the latter time of the four kingdoms of Grecia, or the four horns of the goat, or the four heads of the leopard, that the king of fierce countenance was to stand up, and to stand up means to reign. It was before him that the other three were to be plucked up, when he, the little horn, the fierce king should stand up with his dark sentences, magnifying himself, using sorcery, and by craft deceive many. He was to stand up against the prince of princes or the king of kings, to put him to death, then to scatter the Jews, the holy and mighty people. But *he* was to be broken without hands. I want it distinctly understood here that in the term, or pronoun, he refers to the Roman government in her imperial form.

It was broken by the stone cut out of the mountain without hands, which smote it on the feet, and down went the imperial government that bore rule over all the nations. The gold, the silver, the brass, the iron and the clay were broken by the mighty power of the Gospel of Jesus Christ.

Daniel continues to tell us something more of this Roman beast, and presents it in its last form, when it was to make war upon the saints. It was substantially the same power politically that it was when it made war on the Jews.

It formed a league with Christianity this time, but acted just as it did when after making a covenant with the Jews; she bought out the ministry and made war on the Bible. Anciently he cast down the thrones, but this time SHE cast down the truth. Anciently he cast down the hosts, but this time she cast down the people of God. The holy city shall they tread under foot (Revelations xi. 2), which means the people of God, or the Church of Jesus Christ. He also made war upon the two witnesses, which is the Bible, and had both the Old and New Testaments put in a dead language. They lay in the streets twelve hundred and sixty years. To lay on the ground, and to be cast to the earth, mean the same. In the 21st and 22d verses, it is said that he prevailed against the saints until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came to possess the kingdom. The judgment which was given to the saints was the privilege secured unto them to impart the instructions contained in the Bible. This judgment, or instruction, has been going on ever since the commencement of the Protestant reformation. The time to possess the kingdom will come as soon as the political powers of earth recognize the true God and Jesus of Nazareth as the Savior of men, and shall remove the impediment so that the Gospel can have access to the minds of the people in all nations. That time is coming, and will come as sure as the sun shines above the clouds. Then, as if it were to prevent misapprehension, in the 23d verse the prophet amplifies his statement, and makes it more clear by saying that the fourth beast is the fourth kingdom, and that the ten horns are the ten kingdoms that shall arise, also that these ten kingdoms were to arise out of the fourth kingdom.

What John in Revelations calls the eighth mountain or

government, Daniel here calls another horn that came up after the ten horns or ten kingdoms, which were established in Europe, and that this eighth mountain or head which John saw, was the Papal head or dragon's tail, (just which you please as it is both head and tail) in John's vision. The Papal head or Papal kingdom subdued three of the kingdoms of Europe. Now this is generally imputed unto the little horn, but the Papal power is already brought to light without any forced construction of any part of these chapters. He was to speak great words; think, to change times and laws, the saints were to be given into his hands for a time, times and half a time, which means one thousand, two hundred and sixty years just as John said, forty-two months, which means the same time, one thousand, two hundred and sixty years during which time the Bible was forbidden to be taught, or correct instructions *forbidden to be* given. The same kind of judgement spoken of here was mentioned by our Lord, and recorded in the 19th chapter of Matthew. (Matt. xix. 28.) Then there is no difficulty in understanding what judging means, as the apostles were to judge the twelve tribes of Israel on the day of Pentecost. So they did instruct them (judge them) in all the principles of christianity, and gave them the Gospel in its purity.

It has been the aim of the Protestants for the last four hundred years to do the same. The instructions which the Protestants have given, have taken away the Pope's dominion, and will yet consume and destroy it to the end. Then the kingdom, the dominion and the power of the kingdom of Christ will be in the possession of the saints in all the world, and all nations, languages, tongues and people will serve and obey Christ, whose kingdom is an everlasting kingdom. That is, it shall be till time shall

end. At the end of the two thousand, three hundred years, the Jews will acknowledge the Messiah, and all the Gentile nations on earth will serve and obey Him. It is not expected, however, that the whole nation, that is, every individual, will serve Him. That idea is not held nor taught in the Bible.

But Mohammedanism and Popery will give way. Protestant christianity will prevail, and Buddhism with all the millions in those countries which are in heathenish darkness, will have the light, and accept the Savior as the sinners' friend. I have now passed over the most difficult portion of Daniel's prophecies, and feel that by the light of heaven's word, I have been guided into paths of truth. To some they will appear new, and whilst in some respects they are, yet when we compare spiritual things with spiritual, I am forced to believe the exposition given is true, and flatter myself that the exegesis of the four remaining chapters, will confirm the foregoing arguments.

FOURTH

LECTURE ON DANIEL.

CHAPTERS NINTH AND ELEVENTH.

THE 9th chapter opens with the declaration that it was the first year of the reign of King Darius, who was of the Medes. Consequently fifteen years had passed by after Daniel had had his vision of the ram and the goat, and seventeen years after he had had the vision of the four empires under the symbols of wild and destructive beasts.

This 9th chapter is properly a continuation of the 6th, and the time is, of course, the same year that he was put in the lion's den. I now repeat that Darius, the king of the Medes, only lived two years after the conquest of Baby lon, and Cyrus, king of the Persians, then took the throne. It virtually belonged to him during the reign of Darius, but through courtesy, he allowed his uncle to reign.

After the death of Darius, however, Cyrus was sole monarch. It has been unfortunate that the books were not chronologically arranged when the Jewish manuscripts were brought together under the reign of Ptolemy Phila-

delphus, two hundred and seventy-seven years before Christ. Had this been done, the prophecies would have been more easily understood by the masses of the people. The 6th, 9th, and 11th chapters should have been together, and have followed after the 7th and 8th chapters. The 10th and 12th chapters should also have been together as this is the order in which the prophecies run. Any one can see by turning to the record that the 5th, 7th, and 8th chapters record the things which transpired during the reign of Belshazzar; and that the 6th, 9th, and 11th chapters record things that transpired during the reign of Darius, and the 10th chapter, to which the 12th belongs, records things that transpired in the first year of King Cyrus, or the third year after the fall of Babylon, which is set down in the 1st verse of the 10th chapter as the third year of King Cyrus. This includes the two years that Darius reigned, and was the year in which Daniel had his last vision.

These facts have been overlooked by even Dr. Clark himself, who was among the best writers on facts and dates. He does not assign the two years of Darius to Cyrus as he should have done, but simply remarks that the third year of Cyrus answers to the first year of Darius. I am willing to believe it was a mistake of the printer, for I do not see how Dr. Clark could have made such a mistake as to say that the third year of Cyrus answers to the first year of Darius, as he certainly knew that the two years reign of Darius was by the permission of Cyrus, and consequently that the *third* year of *Cyrus* was the *first* year of *Cyrus* after the death of Darius. It was the *first* year in which Cyrus reigned alone. His first two *years* were conjointly with Darius, as the first two years of Nebuchadnezzar were conjointly with his father. Mr. Smith of the Seventh Day Advent school says it was the fifth year of the Medes and

Persians. I feel that I am safe in taking middle ground between Dr. Clark and Mr. Smith, and say it was in the third year of the Medes and Persians· I will appeal to the sacred oracles to sustain me. Ezra the prophet says it was in the first year of the reign of King Cyrus that Daniel had his last vision, just before the royal order went forth from the lips of Cyrus, granting freedom to the Jews. The order of the chapters now being before the mind, I shall proceed to notice the 9th and 11th as being under the same vision, and then close these lectures with a brief review of the 10th and 12th chapters as containing Daniel's last vision. Daniel had a copy of the prophecy of Jeremiah, and was reminded that God had revealed times to other prophets as well as himself. In looking over the prophecies of Jeremiah, he saw on the record that the desolation of Jerusalem was to last seventy years. Daniel understood that years were not given as prophetic symbols; but that symbols were confined to days, weeks and months. Ezekiel, who had just closed his prophecy had said that God hath given us a day for a year: yet Daniel may have been troubled about prophetic time, as his deep solicitude seems to have been to know how long the Jews would have to remain in captivity, for if the seventy years had to be reduced to days, and each day given for a year, it would extend their state of bondage for twenty-five thousand, two hundred years. But let me say here that months, weeks, days and even half days are used as prophetic symbols, but less than a half day is an indefinite period, and more than a month is a definite period unless the number of months are mentioned, then they belong to the symbols.

Taking this view of the subject, it is not at all strange that Daniel should seek by prayer and supplication to know the meaning of the vision that he had seen fifteen years

ago, for as yet he had never understood that vision. This he declares in next to the last verse of the eighth chapter. And in the vision of that chapter he heard one saint ask another how long it would be after the destruction of the temple and the Jews as a nation, until the nations of the earth would accept the Messiah; to which an answer came, two thousand three hundred days. He well knew that sixty-eight years had passed away since the captivity, or desolation—spoken of by Jeremiah—commenced; and in his prayers he turned his face towards the desolate city and prayed for himself and his people, and for making these prayers he had to spend one night with the lions. But in due time Jesus, the Michael of the scriptures, sent his servant, the Gabriel of the Bible, who then complied with the instructions which were given him fifteen years ago, and which were not carried out because of Daniel falling sick. It will be recollected that at that time Daniel was in his palace at Shushan, which Darius chose to make the capital of his empire. Babylon was never again the capital after the death of Belshazzar. We are told in the 8th chapter that one like unto the son of man appeared and told Gabriel to make Daniel understand the vision, and Daniel tells us himself that he did not understand the vision at the time, and it was perfectly natural for him to pray at that time for an understanding of it, and for a knowledge of how long it would be until the coming of the Messiah. While offering his evening oblation, Gabriel passed by and said: "Oh, Daniel! I have now come to give you an understanding" of the vision, and carry out the instructions which were to have been given long years ago. He told Daniel to consider the vision and understand the matter, and that "seventy weeks were determined upon thy people and upon thy holy city, and to finish the trans-

gression, and to make an end of the sin offerings, and to make atonement for sins, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." As this 24th verse introduces a subject of more than ordinary importance, I will quote from Dr. Clark what he thinks to be a more correct rendering of a few of these verses: "Seventy weeks are determined upon thy people and the city of thy sanctuary, that sin may be restrained and transgression have an end; that iniquity may be expiated and an everlasting righteousness brought in that visions and prophecies may be sealed up, and the holy of holies anointed—(verse 25.) Know, therefore, and understand from the edict which shall be promulgated to return and rebuild Jerusalem, there shall be seven weeks; then it shall be fully rebuilt, with anxiety, in difficult times. Thence to the Prince Messiah there shall be sixty-two weeks—(verse 26.) And after sixty-ty-two weeks the Messiah shall be slain and have no justice. Afterwards he shall waste the city and the sanctuary by the prince that is to come, and his end shall be in straits, and to the end of war desolation is appointed—(verse 27.) And for one week he shall confirm a covenant with many, and in the middle of the week he shall abrogate sacrifice and offering. And in the temple there shall be the abomination of desolation until the ruin which is decreed rush on after the desolation." We see that he makes some important changes in phraseology. And at that time the land of the Jews was laying desolate, their city torn down, and their temple pillaged; her gates were burned with fire and her people scattered, and there was nothing that could give the Hebrew prophet more comfort than to know the precise time when the Jews would be permitted to return and rebuild their desolate and ruined

city, and restore their worship at the altar of the temple, and, above all, to see their promised Messiah, Judah's scion, Jacob's ladder, Isaiah's child, and Daniel's king, for whom the Hebrew prophets looked with deepest interest, for the spirit which was in them testified beforehand of the suffering of Christ, and the glory that should follow.

This must have been the burthen of the prophet's mind when he prayed three times a day with his face towards Jerusalem. At length the answer came, at the time of the evening oblation, and it was explicit and definite, for it was to be seven weeks, which means forty-nine years, from the going forth of the order to restore and build Jerusalem till the work was to be completed. And then sixty-two weeks, which means four hundred and thirty-four years, from that time until the manifestation of the Messiah, and then one week, which means seven years, in confirming the new covenant, making in all the seventy weeks, or, as those weeks were symbols, made in all four hundred and ninety years from the issuing of the order which the angel referred to until the Gospel was fully preached to the Gentiles, by the disciples, after the Jews had rejected the Gospel of Christ, and had stoned the martyred Stephen.

These facts establish the truth that years are never used as symbols., for prophetic years are always marked off in days, weeks, or months, but when the term year occurs, it is literal It was seventy years that the captivity was to last (see Jeremiah xxv. 11, 12) and it is a thousand years that satan is to be bound (see Revelations xx. 1, 2), and one of those periods is just as litteral as the other. "The Jews had sabbatical years" (see Leviticus xxv. viii.), by which their years were divided into weeks of years, as in this important prophecy each week containing seven

years, and the seventy weeks spoken of here amounts to four hundred and ninety years. We see, then, that the Jews were seven weeks, that is, forty-nine years, in doing the work allotted in the prophecy before the next division is mentioned. This being done, it was to be sixty-two weeks, that is, four hundred and thirty-four years, before the God of heaven was to set up a kingdom which was never to be destroyed.

And precisely at the time that the sixty-two weeks ended, that is the four hundred and thirty years, Luke tells us that all the people being baptised, Jesus came and was baptised and praying, the Holy Spirit visibly marked him out as well as the voice of God that declared him to be his son. He was then "anointed with the Holy Ghost above his fellows," which was preparatory to his entering upon his official duties.

The law and the prophets lasted until that moment, and whatever transpired subsequent to that time is in scriptural language from the days of John the Baptist, or the beginning of the Gospel of Jesus Christ. For the ministry of John closed with the act of baptising the Redeemer, and there was but one more week allotted to complete the seventy, and in the middle of that week the Messiah was to be cut off, that is crucified, which was to put an end to the sacrifices under the law. During that week, that is seven years, the new covenant was to be ratified or confirmed, and at the end of that week the destruction of the city, the temple, and the nation, *as such*, was determined, and there was no more chance for the Jews to repent and save their city, and temple and nation, *as such*, after they had stoned Stephen to death, and formally rejected the Gospel of Jesus Christ, than there was for Esau to get his birthright back after he had sold it, or for the sinner to

escape the second death after dying in willful disobedience against God.

The seventy weeks began with the order to Ezra by Artaxerxes, for the order of Cyrus that was given five hundred and thirty-six years before Christ, was only to rebuild the temple, and the second order was by the second Darius that was on the throne after the death of Cyrus. Darius sent Zerubbabel and five thousand of the Jews to dedicate the temple after it was rebuilt, this was five hundred and twenty-one years before Christ. And then the order to restore and build Jerusalem was issued by Artaxerxes, four hundred and fifty-seven before Christ, and the permit was from the same king to Nehemiah to go with an indefinite number of men, and get all the material that was needed, and assist in repairing the breaches that had been made in the wall, though this permit was no part of the order referred to in the prophecy, and the Jews were never at a loss to know which order to date from, for there was but one *to restore and build Jerusalem*, and that was from Artaxerxes, and was given to Ezra.

When Ezra was commissioned to go to Jerusalem to rebuild their city, and restore their worship, the Persian king granted him an unlimited amount of treasure to ornament the temple, and procure offerings for its service, and to do whatever else he thought necessary. It empowered him to ordain laws, appoint officers, execute punishment even unto death. In fact he was to restore the civil polity of the nation according to the law of Moses, and the ancient customs of the Jews.

God has wonderfully preserved this decree, and we have a full copy of it in the book of Ezra (chapter vii.) It was perfectly natural, then, for the angel to stand by Daniel and strengthen him by telling him that there were three

more kings to stand up in the Persian empire who were to be of special notice in prophecy, and before the order to restore and build Jerusalem was issued that a fourth king would stand up, *or reign*, who would "be far richer than they all," and who would have more men in his army than all the others taken together. But the order to restore and build Jerusalem would be issued after that line of kings had passed away. Cyrus succeeded Darius and left the throne to his son Cambyses, in eight years, and Darius was the third one to stand up, *or reign* who was legal heir to the throne. He commenced his reign in seven years after and reigned for thirty-six years, and then Xerxes the Great commenced his reign and reigned for twenty-one years; and then Artaxerxes commenced his reign, four hundred and sixty-four years before Christ, and issued the famous commandment four hundred and fifty-seven years before Christ, and Christ was twenty-seven years old when baptized and his baptism was four hundred and eigty-three years after this order was issued, leaving off the fractions, or four hundred and eighty-four years, when they are added, making the whole period terminate at the death of Stephen.

The 11th chapter gives a complete history of the political struggle of the three great empires out of the four, (one having passed away), the Persian, Grecian and Roman, and closes with the final destruction of the Great Image of the second chapter, or the end of universal political empires, the last one of which ended with an attempt to blend itself with the religion of Jesus Christ. The chapter commences with the simple statement that there would be three kings to stand up, or reign, in the Persian line before the reign of the king that should give offense to the Macedonians, who would ultimately destroy that power, and

then immediately introduces Alexander the Great as the goat that destroyed the ram of the 8th chapter. No prophecy is more clearly fulfilled in history than the prophecy of the 2d, 3d and 4th verses of the 11th chapter is fulfilled in the person of Xerxes the Great and Alexander the Great, for Xerxes did stir up all Grecia when he made his unsuccessful expedition against Greece four hundred and eighty-one years before Christ. He was the rich king spoken of, for he had at his command all the resources of the empire, and had the largest army that was ever mustered into service, so far as history goes to show, for he headed an army of 5,583,220 men. The prophet then looked down the stream of time to the fall of the Persian empire, and takes up the history of the next prophetic beast, and introduces Alexander the Great at the head and front of the Grecian empire, and again refers to the broken horn and four grand divisions of that empire, which has been noticed in a former lecture. And then introduces the series of struggles between the Greeks and Romans, under the appellation of North and South, the Roman being the North and the Greeks the South, for this was the geographical position that the two belligerents occupied during the time that the little horn was plucking up the other three, which was the final overthrow of the Grecian power.

And then it was hundreds of years before internal wars ceased, on account of the old trouble between the North and the South, and writers have taken the advantage of this and indulged in extravagant speculations, attempting to support some preconceived theory in regard to the fulfilment of prophecy, and it is a wonder that the Adventists of the seventh day school have not applied the 20th verse to the administratian of Abraham Lincoln, and 21st to Andrew Johnson, and the 22d to either the Democratic or

Republican party. For it would be just as consistent with their views of the two-horned beast of the 13th chapter of Revelations, for they will have it that the last prophetic beast in the Revelations of John is Protestantism and Republicanism in the United States. And with their premise and mode of reasoning, there could be just as many analogies drawn between prophecy and the history of our late national troubles as the 11th chapter of Daniel requires. But I agree with Dr. Clark and Bishop Newton, and other eminent writers on prophecy, that the whole of the vision, as recorded in the 11th chapter, refers to the Grecian, Syrian and Egyptian histories, and ends with universal dynasties. The field of vision covered in this chapter reaches no further than the overthrow of the fourth beast of the vision of the same prophet, which was Rome in her imperial form, and that ended before the horns grew up. Let us carefully scan this ground once more. Daniel saw the overthrow of the Persians, the downfall of Alexander, and the division of his kingdom into four parts and finally given to the Romans, for in their conquests over the Macedonians, the Romans were connected with one of the four horns, or the Northwestern division of the Grecian empire, which in a few years after gained a victory over other parts. She consolidated the northern half of the great empire, Palestine being the geographical center, and whatever changes may have taken plaee in geographical boundaries subsequent to the original division between the North and the South, it was considered that all the territory conquered by the king of the North, belonged to the king of the North, and all the territory conquered by the king of the South belonged to the king of the South, and the continual contests which were going on was in order to establish the compromise between

the North and the South, which lines run due east and west from Palestine. The two terms, North and South, are all the terms used in the 11th chapter relative to these two great powers, the Greeks and Romans. The strange comments which are made on this chapter cover the prophecy in gloom and leaves the mind in doubt. We have but few, if any, greater lights than Bishop Newton and Dr. Clark. The late Mr. Miller, with his brilliant intellect, assuming false premises, went down in 1844. And the Seventh Day Adventists, as they call themselves, will go in the same way in less than another half century. But I shall not stop to quarrel with theories, but set it down as a settled fact that every part of the vision and revelation made to Daniel that is recorded in the 11th chapter was literally fulfilled in the parties referred to, struggling for existence, and that, too, during the lifetime of the imperial powers that made the image which was seen by Nebuchadnezzar. The chapter closes with a direct reference to the end of imperial Rome, for the moment she united with the religious powers of Christianity he planted the tabernacle of his palace (the purse and sword of the government) between the two seas, and that, too, in the most holy mountain. And there is no other mountain used as a symbol and called the holy mountain but the laws of God, which makes the government that he establishes, and this *most* holy mountain was the laws of Jesus Christ, which established the Christian religion. And this was the most holy mountain that imperial Rome attempted to hide or plant herself in. She had formerly disregarded all gods except military force. She permitted all kinds of heathen worship that the nations might choose. Rome herself was a great mountain, and when set on fire by the Gospel, plunged herself into the sea, for at the time when Church and State

were united by the Roman emperor Constantine, it was truly about midway between the only two seas that are mentioned in the Bible, when the term is used as a symbol. God established one of these seas when he established the Jewish theocracy; the other was established by the sword when Boniface was seated in the Papal chair. The Jewish sea reached down to the year thirty-one, the Papal sea commenced six hundred and six, and the Roman government planted itself in the most holy mountain from three hundred and twelve to three hundred and twenty-five, in uniting the Church and State, and in imposing the Nicene creed. But that same government came to an end and mankind could not prevent it. And whether the prophecy is applied to imperial Rome or the Papacy, it has come to an end. That the prophecy refers to the Roman power, in some form, there is the most uniform agreement; indeed, there is no room to doubt it. And here the vision of the 9th chapter ends, with the planting of the tabernacle of the palace between the seas, in the most holy mountain, as the last resort.

FIFTH

LECTURE ON DANIEL.

CHAPTERS TENTH AND TWELFTH.

IN the vision of the 9th chapter, there was no explanation given Daniel of the meaning of the two thousand, three hundred days of the vision of the 8th chapter, and we now come to the last vision that the prophet ever had which is recorded. It is contained in the 10th and 12th chapters.

The time of the restoration of the Jews, the coming of Christ, and the preaching of the Gospel to the Gentiles being clearly set forth in the preceding vision, it now remains for us to ascertain the meaning of the two thousand, three hundred days, when they were to commence, and what incidents were to be connected with them that were of such vast moment that God did not overlook, having them placed on pages of future history. As stated in a former lecture, this vision was seen in the first year of the reign of Cyrus, or in the third year after the death of Belshazzar. Daniel was mourning for three full weeks. Weeks

are not used here as symbols, but as literal weeks. The prophet had a knowledge of the fact that the two thousand three hundred days which were marked off, would have their commencement far in the future. For he says that he understood that part of the vision, viz.: they were not to commence until after the coming of our Lord. He says the time appointed "was long," but how long after the coming of Christ till the destruction of the Jewish polity, he could not understand. Hence another series of prayers, mourning and fasting, and according to ancient customs, bowing with his face to the footstool of Jehovah. In his vision he saw an individual clothed in celestial attire, for Jesus now appears to him in his eternal, divine nature, and like the companions who were with Paul, those that were with him saw the same sight, but being timorous hearted they fled, and left the old prophet alone; and so overwhelmed was he with the presence of divine majesty, that his strength failed him, and he prostrated himself upon the ground. Whilst bowed there, he heard words of comfort. The heavenly messenger came to him, and by one kind touch set him upon his hands and knees, and poured consolation into his ears by saying "Oh Daniel, thou art greatly beloved; stand upon thy feet and hear the words that I speak to you," for "*unto thee I am now sent.*" Daniel then stood trembling in the presence of Gabriel who informed him that from the time when Daniel set his heart to understand the remaining part of the visions which he had previously seen, and did not fully understand, that his prayer had been heard aud the reason why it was not answered sooner, was because the Persian king was unwilling to release the captive Jews, and like Pharaoh who withstood God, the Persian king withstood Gabriel for one and twenty days. Yet Daniel prayed to

God, and the angels strove with Cyrus: but his stubborn heart was not subdued till Jesus (here called Michael) came to the assistance of Gabriel whose power and influence prevailed.

And the stubborn heart of the King of Persia was subdued by divine power to issue the first command to let the Jews go free. The angel then told Daniel that he had come to tell him what should befall the Jews in the latter days, having on previous occasions told him what would befall them before the coming of Christ. And now it was important for him to inform the prophet of what should befall the Jews after Christ should come. For the vision of the 8th chapter ran down the stream of time for a long way. This again caused the servant of God to prostrate himself, being conscious of the devastation of the Jews, and the end of the Levitical code, at some future period in the world's history. But the kind messenger touched his lips with a live coal of the prophet's fire, and Daniel opened his mouth and complained of the sorrow that had gotten hold of him; and like John in the isle of Patmos, who ate the angel's book which was sweet in his mouth, but filled his inmost soul with bitterness, Daniel's strength again failed him; but one that had the appearance of a man strengthened him again, and assured him that he had then come to answer his requests, and to tell him of things which were to come, that were immediately connected with things that had already been revealed. The angel then informed Daniel that as soon as he withdrew his support from the Persian empire, it would be overrun by the Grecians, and there were none in council with him in making this revelation, but the eternal word *Jehovah Jesus* the *Michael* of the scriptures, who was to reign over the house of Jacob forever, and that reign would commence

soon after his incarnation as he had shown him in a vision two years before, when he stood by to strengthen him. And he promised Daniel at that time to show him the things that were of special note in the scriptures.

Thus we have the end of the 10th chapter, and now only have to notice the rest of the last vision as it stands recorded in the 12th chapter. It will be observed that in the first verse, direct reference is made again to Michael, when he should "set up;" and a proper understanding of this chapter is the only key of David that will unlock the book of Revelations. This chapter commences with the first advent of Christ, and takes us clear through the history of his kingdom on this earth. The angel had previously promised to show the prophet things connected with the latter days. "Latter days" and "latter times" mean the days and times after the first advent of our Lord; and the most noted thing in the scriptures of the Old Testament is the first advent of our Lord, and his reign over the Gentiles as well as the Jews. That the standing up of Michael means the commencement of the reign of Christ, would need no proof if the minds of the people were free from isms and doctrines of men.

But in spite of the prejudices of Mr. Smith, the renowned writer of the Seventh Day Adventists, who not only concedes, but argues and demonstrates, the fact that to "stand up" means "to reign." This was essential in order to support his theory that he should make this concession, and maintain the fact by argument that "stand up" means "to reign." When we turn to the 11th chapter and 2d verse, it seems that no one doubts the meaning of "stand up" in this connection. It is universally conceded that it means "to reign," as when a king first enters upon his official duties. And the 1st verse of the 12th

chapter means Christ commencing his reign. And we find that as soon as he did commence, a time of trouble among the Jews began. For their rejecting the Savior commenced with the commencement of his public ministry. Notwithstanding the miracles which he performed before their eyes—his own resurrection, and the resurrection of the bodies of others, who appeared in the holy city—they were still blinded in reading the law of Moses, and finally they brought upon their own nation everlasting destruction by rejecting Christ and his Gospel. And history informs us that one million one hundred thousand of the Jews perished with wars and pestilence that occurred between the time when they rejected the Gospel publicly by stoning the sainted Stephen, and the destruction of their city, which took place in the year seventy. Still there were some of them who were delivered, as the Savior said they would be, if they would obey him; for all who believed, on and obeyed the Savior had their names written in the book of life, as I shall attempt to show in subsequent lectures. There were many that were wise and shine to-day as stars in the religious firmament. The same doctrine is taught here that is taught throughout the entire Bible, viz. that there are two classes or characters among both the living and the dead. It was not all the sleeping dead that arose when Christ arose from the dead, but many graves of the saints were opened and their bodies came out of the graves, and that to everlasting life, and others were left to everlasting shame and contempt. Some arose and some did not, and some of the living were delivered and some were not. And when the prophet had viewed the scenery as it passed from the public manifestation of Christ down to the destruction of the city and the temple, and saw the calamities that would fall on his people, he was told to shut up

the words and seal the book, and reveal nothing more, at that time, of the particulars connected with the history of the Jews, until light and knowledge should increase in the world, after the Gospel would be preached to the Gentiles.

And it has always been in kindness that God has hid some things from the view of men. But as time rolls on knowledge increases. Before the vision finally closed with Daniel, he saw two other messengers that were conversing with each other across the river—the same angels that he had previously heard talking with each other—which conversation is recorded in the 13th and 14th verses of the 8th chapter, and from the standpoint that Daniel viewed, one was placed on each side of the coming of Christ—one before his coming and one after his coming. They were talking to Christ himself, who is the angel of the waters, *or the people.* They inquired how long it was to be to the end of the wonders which Daniel saw—and Daniel saw the same wonders that John saw, which was christianity and the opposition to it, or the woman and the dragon, used as symbols, were called "wonders," and Daniel saw these wonders. For at this time he was viewing the history of the kingdom of Christ, having passed over the history of the kingdom of Israel in former visions. He is now viewing things in the "latter days," or under the present dispensation, as the angel had told him in the 14th verse of the 10th chapter (the major premise having been laid in the first verse of the 10th chapter), where the vision is recorded, and the 5th, 6th and 7th verses of the 12th chapter cannot be explained on any other hypothesis. Take any other view and we are left in the fog, to wander in the midst of darkness. Daniel then saw two messengers, one of the Old and one of the New Testa-

ment, and heard them inquire of the angel of the waters, and we have said that the angel of the waters was Christ himself, who passed from the old to the new covenant, and who is so strikingly set forth in the last chapter of Revelations, under the symbol of the tree of life. And they were inquiring of the man on the waters, how long will the time be till the end of the wonders? But their deepest interest was to find out how long till all parts of the vision, as such, were complete.

In answer to which inquiry it was said that it would be one thousand two hundred and sixty years from the time the Papacy was established until it should be overthrown, but all things which were then before the prophet's mind were to take place after the fall of the Jewish nation, as the things which were to take place before its fall had been previously mentioned. The time which was long in the future, or the two thousand three hundred days, was to have its commencement at the downfall of the Jewish nation. But what troubled Daniel was to know when the one thousand two hundred and sixty years would commence, and he cried out and said! "Oh, my Lord! what, or when, shall the end of these things be?" To which the angel replied that the time was not to be given in definite language, but wrapped up in symbols, the meaning of which was to be sought for by people in all ages, so that men would try to prepare and be ready for the emergency at any time. But the unsettled and the unlearned would not prepare to understand by seeking knowledge. The angel then proceeded to lay down the premise from which to date, and stated that a certain event would take place after the Jews, as a nation, were scattered, which was, "that the daily sacrifice would be taken away, and the abomination that maketh desolate SET UP;" and that when

it was set up, they were to calculate all the periods that were measured by symbols from that date, except the two thousand three hundred days, which were to date from the destruction of the temple and fall of the Jewish nation, and scattering the powers of the holy people.

There is no difficulty in our finding that date, for it was the year seventy, as may be seen in both Jewish and Roman history. But with regard to the taking away of the daily sacrifice and the setting up, of the abomination that maketh desolate, it requires more than ordinary care to ascertain exactly what is meant. But the careful reader will find that the abomination meant the Roman power, and the "making desolate" was the destroying of the holy people and trampling down the privileges of christians. "To set up," is another form of expression, but means the same thing, as to "stand up," and refers to the establishment of the Papacy, or the eighth and last form of the great Roman power. And that is the time dated from in measuring all three of the periods mentioned by Daniel under the appellation of "time, times and half time," and the one thousand two hundred and ninety days, and the one thousand three hundred and thirty-five days, all of which were prophetic symbols, and date from the same time, but the long period of two thousand three hundred days includes both the beginning and ending of these other periods, covering all the time from the destruction of the Jewish nation, which occurred in the year seventy, until the commencement of the Millennium, which is the last period of time marked off in the Bible. This is to commence in two thousand three hundred and seventy. The Jews will then accept Jesus as their Messiah, at the end of the two thousand three hundred days, which means two thousand three hundred years, and which began in the

year seventy, and will end in two thousand three hundred and seventy. The conversion of the Jews sooner than that, and their restoration to the favor of God as a nation, is utterly hopeless to men who understand prophetic symbols. Daniel was then told that he should stand in his lot at the end of the days. And so he will, for the Jews at that time will not only recognize him as a true prophet, but as the most prominent instrument in taking away the vail that now hangs over that people.

There are three other periods of time mentioned, which date from a subsequent period, that is, when the Roman power was "set up," or commenced to reign under an ecclesiastical head, who enforced a part of the heathen rites, which were an abomination in the sight of the Lord. We have the united testimony of the learned world, that to substitute anything in the place of the true worship of God, is *to set up the abomination.* And when the pantheon of Rome was dedicated as a christian Church, and the Pope set in it as god in the temple of God, (the Church) it was then that the same power that once stood in the holy place, was then "set up," that is, *fully organized* as a body politic with their head the Pope. That the Roman power was the subject of prophecy by our Lord as recorded in Matthew xxiv. 15, and Mark xiii. 14, admits of no controversy. Let anyone read these passages, and then consult all the authorities extant, and there is the most perfect harmony. Indeed our Lord himself said that Daniel referred to the Roman power, and not to the army of Titus, as such, but the power that controlled that army. The army of Titus only stood in the holy place. They were not planted in the most holy mountain, but were simply standing where they ought not, in and around the temple where uncircumcised Gentiles had no right. Titus Cæsar did not plant

the tabernacle of his palace in the most holy mountain. That was left for Constantine in the fourth century; and the same power set up a kingdom of his own, and made a head to it which lasted one thousand, two hundred and sixty years. And he established a worship that was not strictly heathen nor strictly christian, for he opposed the pure worship of God, and took away the daily offerings of the heathen priests. And the setting up, or the commencing of the reign of the abomination that maketh desolate, took place when the Roman power was set up in her Papal form, in the year six hundred and six, and then when we add the one thousand, two hundred and sixty years mentioned under the appellation of time, times and half time, it reaches down to one thousand, eight hundred and sixty six. Then the three last periods mentioned may be set down as terminating respectively in one thousand, eight hundred and sixty.six, one thousand, eight hundred and ninety-six and one thousand, nine hundred and forty-one, and we know that the power of the Pope was virtually taken away in one thousand, eight hundred and sixty-six; for in that year the powers of Europe agreed to withdraw their support from his temporal power, and the fact has been tested since that time, that none could help him, for one word of prophecy was stronger than the Pope's army with Louis Napoleon to back it. And in one thousand, eight hundred and ninety-six we may look for the foundation to be laid to give the Bible to the nations, by the kings of the earth, making arrangements to have the original manuscripts collected in a world's convention, and have an organization formed to give a pure translation in the language of all the babbling nations of earth. Such an organization will be an angel standing in the sun. The protestant world will all unite in giving the Bible in its

purity to all nations. The Armageddon battle will close in one thousand, nine hundred and forty-one, and the rest of the time allotted in the two thousand, three hundred days, (years) will be taken up in destroying Paganism. The Jews will acknowledge the Messiah they have rejected, and the Mellenium will burst upon our world with all its glory; and the one thousand years will be as literal as the seventy years captivity. During the one thousand years there will be a recognition of the true God and his son Jesus, as the Christ among all the nations of the earth. And at the close of the one thousand years, the Devil will again work through Paganism, and Paganism will openly oppose Christianity, but the opposition will soon close by the second coming of Christ, who will be admired by all that believe in him. He will then take vengeance on the ungodly. But these thoughts will be more fully evolved during the lectures upon the Revelations. I close this series on the prophecies of Daniel, with a brief recapitulation. It has been seen that the kingdom or reign of Christ is only two modes of expressing the same thing, and it is established over all nations, for Michael has been standing up for the people ever since his ascension. Also, that Daniel's interpretation of the dream of the king of Babylon that the fifth kingdom, or kingdom of Christ, would be set up while the Roman power was in its imperial form. And Daniel saw the same four political kingdoms in their imperial forms, and viewed them from another standpoint, and marked off the most important periods in the world's history when the events were to take place, and that the four hundred and ninety years commenced with the commandment of Artaxerxes which he gave to Ezra to restore and rebuild Jerusalem. The orders of Cyrus and Darius were incomplete until Ezra received his order, as may be

seen in the book of Ezra vi. 14; and it ended with the death of Stephen, and the scattering of the disciples among the Samaritans and the Gentiles. That the two thousand, three hundred years began with the downfall of the Jewish nation, and the destruction of their temple in the year of our Lord seventy. Consequently their return and acknowledgement of Jesus as the Christ, will take place at the commencement of the Millennium. The planting of the tabernacle of the palace of the Roman power was the union of that power with the Christian religion. It will be seen that it took place centrally between the death of Judahism and birth of the Papacy, which were the only two seas mentioned in the Bible by the use of hieroglyphics; and also, that the abomination which brought on desolation, was set up in the establishing of the Papal power, which was the last form of the Roman government, and called the eighth head which was of the seventh head. This took place in the year six hundred and six. The wonder continued from that time to the end of the one thousand, two hundred and sixty years. The Pope was then virtually dethroned, the one thousand, two hundred and ninety years, and also the one thousand, three hundred and thirty-five years, are to be reckoned as beginning at the same time, the dates being fixed by divine inspiration. Events expounding the prophecies are our guide. And the only prelude to an understanding of the prophecies yet unfulfilled, is a knowledge of the meaning of the prophetic symbols. With these laid down before our minds, we are prepared to leave the Old Testament Scriptures, and take passage in the ark of prophecy, and land upon the rocky isle of Patmos, from which standpoint we hope to be able to follow the prophet in exploring new regions in prophecy, being guided by a perfect map of the history of the kingdom of Christ.

FIRST LECTURE

ON REVELATIONS.

CHAPTER FIRST.

WE now enter upon the investigation of the prophecies that were given under the present dispensation, and in examining the history of the fulfillment of these prophecies we shall not be involved in examining the history of Babylon, Medo-Persia and Greece, nor the many conflicts of Rome, until she assumed her imperial form, for not one of the prophecies of the New Testament dates further back than the birth of our Lord.

For it was since that time that he set up and established his kingdom, and all the prophecies in the book of Revelations refer to events connected with his kingdom. In quoting history hereafter, it will be more interesting to the masses, who have a better knowledge of modern than ancient history. And let me now say, once for all, that in giving dates of facts in history, I shall be governed by an old historic chart which passed through the fires of New York in 1835, and has been in my possession for more than

thirty years. It contains a synoptic history of the rise and fall of every government in the civilized world, from the founding of the Babylonish government by Nimrod, who was great grandson of Noah, until since the independence of our own nation. If, therefore, I should differ with recent writers in giving dates of facts in history, it is because my old chart has guided me to this difference. After these introductory remarks I will state, first, that in the 1st chapter of the last division of the New Testament, our translators committed an error in putting as the title of the book, "THE REVELATION OF ST. JOHN THE DIVINE." The book is not the revelation of a mortal man, but the revelation that God himself made to his son Jesus Christ, and Jesus Christ sent his angel to communicate the same revelation to his servant John, through whom Christ chose to make the revelation known to the world, in order that the church and the world might be benefitted thereby.

This good old book that lies before me is our only chart for time and charter for immortality and eternal life. Its history rests upon an eternity to us, past, and teminates upon one, to us, to come. It is the boon of Heaven and the richest treasure of this earth. It contains a full history of time, which is the age of this visible world, and the golden oil that fills its sacred pages—that is conducted through the golden pipes of prophecy—is drawn from the eternal world, which is the age of the invisible God.

This sacred volume contains a biographical sketch of man's origin and destiny, and the biographies of some of the greatest and best men that ever lived, and perhaps of some of the worst. It tells of some of the characteristics of the great empires of earth, and in the Old Testament we find the predictions of the rise and the establishment of the kingdom of Christ in this world. In the New Testament

the history of the fulfillment of the prophecies of the Old. And having the advantage of the fulfillment of these prophecies in the Old Testament, we have no insuperable barrier to the meaning of the vision which John saw. For we have all parts of the vision drawn, as it were, upon a map in hieroglyphics, the meaning of which is explained in the Bible, so that nothing but blind prejudice or innate superstition, or some pet theory, can prevent the humble heart of the servant of God from understanding what was mysterious to them that spoke as the holy spirit moved them in the former ages.

We are told in this book of Revelations that the mystery is now finished, and we add that Revelation is not a mystery. Can any unbiassed and unprejudiced mind conceive of a God attempting to make known something of vast importance to the children of men and then to wrap up the meaning of the revelation in language that no one knows the meaning of, and then call it a revelation of Jesus Christ that God made? "*Tell it not in Gath. Publish it not in the streets of Askelon!*" Can any rational intelligence conceive of a benevolent, heavenly father, sending his son Jesus Christ to have a revelation made known to his servants, and telling his servant John to look and to see, and yet hide the vision behind a portentous cloud, or dark mountain of the future, and leave not a ray to cheer the pilgrim on his onward march through time? Will he set a light to guide his creatures through the dark shades of earth's woes and then give them no eyes to see? Nay, verily! We have eyes and see not, because we close our eyes against the true light that lightens every man that comes into the world as soon as the rational powers of the mind are developed so that they are adequate to the responsibilities that rest on them.

When these prophecies of the New Testament were uttered, they were simply the history of the then future of this world, but now the most of them are fulfilled and have become matters of record on the pages of history, and events have now fully expounded that portion of the prophetic part of both the Old and the New Testament. And we erring mortals have less difficulty in understanding the meaning of the unfulfilled prophecies than our fathers had, because we can trace in lines of light from the fires of truth, as they reach across the little stream of time from shore to shore of eternity where we shall be gathered with the hosts of the sanctified and saved. This revelation is destined to enlighten and raise the fallen nations of earth to the exalted position that God designs them to occupy as families of the earth, so that they can be trained for the celestial enjoyments of the glories of an eternal world.

The angel Gabriel was sent to Daniel to make him understand the vision that he saw; and when obstacles came in the way of Gabriel, Michael the archangel came to assist him, and remove such obstacles. It is gratifying for us to know that Jesus Christ is the Michael of the Bible, for the term archangel is never applied to any other being. Gabriel was a servant of Michael, and a fellow servant of John. And on different occasions we learn that Gabriel refused to accept of worship from his fellow servant. No created being ought to worship a creature.

At the time Christ made this revelation to John, he was vested with full regal authority, having been glorified for more than sixty years, he still had all power in heaven and on earth vested in him; and as the anointed of the Father, he had the right to send his angel to make known to his fellow servant the things which were afterward to take

place. In the 3d verse of this 1st chapter, there is a blessing pronounced on those who read and understand the prophecies of the book, provided they would keep (that is obey) the words of the prophecy, which are contained in the book. "The time is at hand," (these words always mean present time) that is, the prophecies of the Old Testament *are* (were at that time) fulfilled, which related to the coming of Christ, and the establishment of a new order of things. The time ushered in with the ministry of John, who introduced a new dispensation. (I mean what I say, and hope I am understood.) John introduced a new ordinance that belongs to the present dispensation, and also made Christ manifest to the people under the former dispensation; and this was done precisely at the end of the sixty-nine weeks of Daniel's prophecy.

Jesus himself declared that the time was both fulfilled, and *now is* (at hand.) That the kingdom of God was at hand from the time of the anointing of the Most Holy, as the prophet Daniel had said, is evident. The 4th and 5th verses reveal to us an important statement that was made by John himself, showing very clearly who the revelation was directly made for. It was John to the seven Churches of Asia. Why was the address made to the seven Churches of Asia, which are mentioned, rather than Churches in Judea, or other Churches of Asia which were nearer to Patmos than the Churches here spoken of. And why was not the Church at Jerusalem among the honored Churches that were visited by a messenger with the last letter from heaven that it has pleased the Father to send to earth?

The reason is obvious, in this, that we can see the finger of God exercising a special providence over his creatures. The number seven was with the Jews a round number of perfection, and inspiration seized on it in the very com-

mencement of this book of Revelations, and using it as a symbol it stands for all, and God selected them from among the Gentile churches, for if the same number had been selected from churches composed principally of Jews, God knew the effect it would have on both Jews and Gentiles. The revelations of the Old Testament having been made to the Jews, it was apposite that the revelations of the New Testament should be made to the Gentiles, and the same prophet permitted to live to address a few affectionate letters to his brethren, his kinsmen, according to the flesh.

We shall hereafter prove that the number seven means all when used as a symbol, and included all the churches then on earth, and not only so, but all the churches that have ever been since, and all that may yet be. John was assured that God's favors would rest on the churches through Jesus Christ, who possessed all the attributes of the eternal deity, for Christ had risen from the dead, and as a mighty conqueror he was crowned king of the universe, and being king over all the earth he sat imperial when the revelation was made, as may be seen by reference to the 47th psalm.

He died and rose again that he might sanctify and cleanse all of his people with the water of the word, and wash away their sins with his own blood and make them kings and priests unto God, who is the Father of our Lord Jesus Christ, and has glory and dominion through time and eternity, to all of which the prophet John responds *Amen.* The 7th verse is parenthetical, and although Jesus was then, and is now, king over all other kings, universal autocrat, or Lord over all the lords of this earth, yet he is to come to this earth again, but not as a man of sorrow and uainted with grief.

He had told John before he had penned a single sentence that he was the Alpha and the Omega, that is, the first and the last, or the beginning and the end, for all things were made by him, and in the purpose of God were made for his glory. John informs his brethren (whom he was addressing in the 9th and 10th verses) that he himself was a companion in tribulation, that is, a sufferer in common with all Christians under the reign of Christ. That he and they together had the example of our Lord in his patient suffering under equal, or greater, persecutions, although all the rest of the apostles, and many of their brethren had followed the example of their master and were resting from their labors. John stood alone as one of the twelve original apostles, and was at that time a prisoner on the isle of Patmos, being banished by the order of the Roman emperor Domitian, in the sixty-fourth year after the ascension of our Lord, and in the ninety-sixth year of the Christian era, for the simple offense against the Romans of preaching the word of the Lord to the Gentiles, and testifying that Jesus was the Christ.

Whilst his days were passing slowly by, his body wet with the dews of heaven, his frosty locks in silence hung, his immortal mind was at once transferred into the immediate presence of the eternal God, and left there to drink at the fountain of knowledge, where he learned the secrets of the future. He was in the spirit on the Lord's day. The Lord's day was a special day of prayer and devotion with early Christians; it was kept in memory of that day when heavenly songsters announced the birth of our Lord, but more especially that day in which our Savior arose from the tomb. Christians then attached to it a peculiar sanctity, because, first, it was the first day of the week (called the Lord's Day) that Christ arose from the dead

and made himself known to his brethren. Second, it was on the first day of each succeeding week, whilst he remained on earth, that he had interviews with his brethren. Third, he ascended and entered into his rest upon the first day of the week. Fourth, and lastly, he sent the spirit which was the comforter on the first day of the week. It was perfectly natural then for Christians to keep the first day of the week as the Christian Sabbath, for it was the Lord's day. It was on the Lord's day that the Gospel was first preached to the Gentiles, and the day that we keep in memory of the promised rest. It was on the Lord's day that John heard a voice, as the sound of a trumpet, which cheered his drooping soul.

John now tells us, commencing with the 11th verse, what he heard and what he saw, and that he was then directed to write it down and put it in a book for the use and benefit of all the churches. Dr. Clark tells us that the word Asia is not in the original Greek, and a literal translation would read, send it (the book) unto the churches, and then mentions the seven churches situated in Asia Minor, and calls them the seven churches of Asia, so that when the seven letters were read to the seven churches of Asia, meaning all the letters to all the churches, the churches would then have in their possession all the knowledge which they needed to enable them to observe the regular faith, and order established in the churches. Our attention is directed in the 12th verse to an important fact. John turned to see the voice that spoke to him. Before I proceed further let me state that at this point we must notice particularly *the attitude*, or position, which John was in. It would seem that he was looking down the stream of time with his face toward the future, and his back upon the past. He had walked in that direction for sixty-four

years after the ascension of our Lord, and hearing this voice behind him, he turns his face rearward; and in this position we must view him until he takes a higher stand, which he does not do until we get through with the third chapter. With these facts before us, we are greatly aided in understanding the two visions of John. The 1st, 2d and 3d chapters record what he saw, and what he heard with his face toward the past he saw what was actually a matter of history at that time. The golden candlesticks were symbols of the churches then in existence. And in the midst of them one was standing who had the appearance of the SON of MAN, who was wearing a royal robe indicating that he was potentate. A golden girdle was around his waist; his snowy locks were waving with the breeze; his eyes were glowing with celestial fire; his feet did shine as polished brass; his voice sounded out like the voice of a multitude; he was holding in his right hand of power the ministers of the Gospel, while words were proceeding out of his mouth like a sharp two-edged sword, and his general appearance was as bright as the sun shining in its noontide glory.

The sight of such an august personage overwhelmed the mind of the prophet, and he fell in adoring prostration at the feet of this extraordinary personage; but the loving words of the Creator soon soothed the sorrows of this man of God. He once more hears the gentle voice that spoke at the lake of Gennesaret, and said to Peter "feed my sheep and feed my lambs," But now he says to John "I am he that was dead, but I am alive and have a full knowledge of the condition of the dead in the under world. And now John do you write what you have seen, and let this truth be stereotyped for all generations that you saw Jesus sixty-four years after he ascended to heaven. Tell

them that he manifested himself to you in the lonely isle of Patmos, and tell them that he gave you a letter for each Church, and in that letter there was full instruction how the members should live, and what they might hope for if they would live faithful, and overcome the world, the flesh and the devil. And John was instructed to say to the Churches that Jesus Christ showed him three full lines of historic events which were connected with the great future, and also many interesting transactions that set as diadems in the crown of a knowledge of future events, the rest of this chapter being an explanation of the meaning of the vision which he had seen.

SECOND LECTURE

ON REVELATIONS.

CHAPTER SECOND.

WE now enter upon the investigation of the character of the seven letters addressed to the churches, which are contained in the 2d and 3d chapters of this book. We shall call them letters from heaven, and although the number seven is given, let it be remembered that all churches are included, and that the character of the seven churches mentioned, deserved such commendation and such reproof, that all the ground is covered for all churches in all time.

The first letter was directed to Ephesus, the famed city for idolatry, where her heathen priests were continually offering their daily sacrifices to the goddess Diana, and where Paul was interrupted for two hours by the voices of the infuriated mob, that gave the preference to the goddess Diana over Him whom Paul preached. But while the Gospel was rejected by the rabble, it took root in the hearts of a portion of the thinking and the intelligent, and

Paul planted a church there, and addressed them a letter forty years before Jesus sent this one by John.

This church of primitive style had been filled with the fruits of the spirit, and was graced with Christian virtues at the head of which list, love sits upon the throne, that great moving cause which filled the bosom of the eternal I AM, and sent deliverance to our ruined race. It was the same love that filled the heart of our Savior, and caused him to bear his cross up the rugged brow of Calvary. The same love had filled the mind of Paul, and caused him to bear his stripes without murmuring. These brethren at Ephesus had once enjoyed the fullness of this love, but the love of the world had come in before John's day, and had driven out the love of God. Still they were laboring in hope, and were patient in their works. It will be recollected by every Bible reader that when the eloquent Apollos (a Jew) came there and advocated the claim of the law of Moses, and included John's ministry as a part of it, he made some converts there, and baptized them without their having faith in Jesus as the Christ. But there was Aquila and Priscilla, who being filled with the love of God, took this eloquent Jew under their instructions, and taught him the way of God more perfectly, after which, he mightily convinced the Jews, proving to them by the scriptures that Jesus was the Christ; and such instructions having been forced upon the minds of the brethren at Ephesus, caused their works and labors and patience to introduce them into favor with God and man. But their state had sadly declined, still they hated the deeds of the Nicolaitanes which God also hates. Still some of themembers of the church had sunk back into a cold state,and that was not the worst of it. They had become disaffected toward Christ and his cause, for they were advocaitng Polygamy,

and regarded adulteryand fornication as things unworthy of church censure. This class of the membership were gaining ground to a fearful extent. But now the warning voice of Heaven is heard from Jehovah, who is the foundation of love. He tells them of their danger, and urges a reformation, and makes it a condition of their longer existence as a church. They had fallen from the high position that they had once occupied, and God was about to remove the candlestick, that is, to blot out the church at Ephesus as being a useless thing, God has no use for a church when the membership cease to live a virtuous life. The organization itself is like a candlestick, it has no light within itself, but is designed to support the light and hold it up to the world, and when members cease to give light they are like a candle concealed or blown out. They have lost their Savior, and the organization is of no use. Now let us examine the teachings of the 7th verse of this chapter, for it is the closing part of the first letter in the arrangement in which they stand, and as all the letters close in like manner let us observe closely the phrases used here: "He that hath an ear let him hear what the spirit saith unto the churches; to him that overcometh will I give," meaning every one with an intelligent mind should obey the commandments of God as the spirit had spoken them, for it is only in the words of the spirit that we can know the mind of the spirit, for the words of the spirit are the keys of the kingdom of Heaven's king, and whatever they bind on the earth will be ratified by the King of Heaven, and the reverse is equally true, whatever they do not require on earth the king himself does not require.

Inspiration has been uniform in giving us all parts of the Bible to clearly establish this principle, that God requires according to that which he gives, the expression, he that

hath an ear, does not mean every one who has the organs of hearing, for verily, then infants and idiots would be the subjects of command. The meaning is simply this, that every rational intelligence that has a mind or will to obey, should do as the spirit has said, nothing more, nothing lesss, and in doing this they overcome every opposing eleement, and thus fulfill the will of God, and constitute the subjects to which God promises to give to "eat of the tree of life, which is in the midst of the paradise of God." There is something richer than gold in this expression, *eat of the tree of life.* There was once a tree of life in the garden of Eden, but there was also the tree of death, that stood hard by the tree of life, and man ate of that tree of death and died. It does not come in the province of these lectures, however, to discuss the nature of that death, but the tree of life is mentioned three times in the Bible—in Genesis, in the writings of Solomon, and in the book of Revelations. It is mentioned in Proverbs, however, but only as a figure of speech. It can be found in the 3d chapter and 18th verse, and 13th chapter and 12th verse, and it will be seen from these passages that hope deferred sickens the heart, but in realizing our desires we eat of the tree of life. And also, that wisdom and understanding is the tree of life, and it will be in the midst of the paradise of God, in the heaven of heavens, even the third heaven, where disembodied spirits reign, that we shall possess all the wisdom and understanding that are necessary to make our happiness complete, and there the realization of our expectant desires will swallow up hope itself, and in full fruition hope will die away and be displaced by the glorious realities of that paradise which God prepared for his faithful followers before the symbolic tree of life was planted in the garden of Eden.

We will now notice the contents of the second letter. The Lord introduces himself to the church at Smyrna as having been dead, but then alive, and destined to live through all eternity. The church at Smyrna was at that time passing through heavy trials; they were being persecuted for conscience sake, and their property taken from them by the civil authorities, and threatened with imprisonment, banishment or death. They well knew that their leaders (the apostles) had all been put to death except John, and he at that time was in exile, and what better could they expect than to receive like treatment. It was apposite then for our Lord to introduce himself as he did, a glorious risen Savior, and assured his followers that within the dungeon, nor the stake, nor the martyr fires could quench that vital spark that was kindled in the bosom of the immortal spirit. Neither could the civil powers confiscate their immortal inheritance, and although they were poor in this world, being robbed of their earthly possessions they were heirs of an immortal inheritance that was in reservation for them. And if they were faithful until death they would receive that inheritance, with all its joys. Our Lord knew, however, that there were many hypocrites among them, who would sanctimoniously pretend to be converted Jews, while their hearts were far from God. It was from that source that they had their chief troubles, for such would loiter about the Jewish synagogue, through sinister motives pretending to be Christians, and would betray their brethren into the hands of the civil authorities, as the Savior had said they would when he told them "to fear not them that killed the body but could not kill the soul," and now he tells them to fear none of the things which they had to suffer. He told them that ten successive persecutions would follow each other before such tribulations

were brought to an end by the civil powers, and he urges them to be faithful unto death.

The word "*unto*" in our common version, as affirmed by scholars to be a wrong translation, the Greek word literally meaning until: the difference between the two is one would mean that all Christians had to be put to death, while the true meaning is that all Christians must be faithful till they die, and then the crown of life is theirs. There is a command and a promise in the latter clause of this tenth verse. A command to be faithful, which was the duty of all the members of the church, and it is our duty today. The commands of God are just as binding now as they were then, and it is the good pleasure of the Great Shepherd to give to his faithful followers a crown of eternal life. The letter closes by a repetition let every rational intelligence listen to the teachings of the spirit, to him that overcomes, (whether Jew or Greek, bond or free, male or female,) "he that overcomes shall not be hurt of the second death;" and the second death means separation from God after the final resurrection. Where they may be put after such separation, is not for me to determine, further than it is a place originally prepared for rebels against God.

We now enter upon an investigation of the third letter. It was addressed to Pergamos. This city was favorably situated for enterprise in worldly gain, for the very name itself signifies elevation. The church at Smyrna was oppressed and poor, but she was the only one of the seven, but that had some specific charge alleged against it. The church at Pergamos was in the midst of worldly opulence. The devil had a strong hold there, and the people must have been very wicked, for it is called the seat of satan, and in our way of expressing the idea, we should call such a town or city the devil's headquarters.

In all such places, however, the sword of the Lord should be used, and it was doubtless used in Pergamos for at least one of her faithful members, and perhaps also her pastor had at this time suffered martyrdom. Yet as a church they had never denied that Jesus was the Christ, nor that they were his followers. Yet there was a specific charge alleged against them, for they were charged with retaining in their membership and communion those that practiced the vices of the heathen; that they as a church were tolerating in their midst members who held and taught the doctrine which Balaam taught Balak, and we only have to turn to the book of Numbers and look over the 22d and 31st chapters to find out what that sin was which Balaam taught Balak to commit. We find it brought the vengeance of God on the heads of the Israelites, and caused twenty-four thousand of them to fall as rebels against God. This man Balak was a man of position in the nation, and he desired to have the Israelites cursed for fear that they would slay him and his people, as they had done the Amalekites. He offered Balaam a reward if he would curse the Israelites, who were Balaam's own people. Balaam anxious to get reward, attempted to curse the children of Israel, and made failure after failure to utter the words of a curse. But his lips would pronounce a blessing, and failing to get the reward from Balak, he was ready to try another scheme. Balaam advised Balak to use the influence of the women of Moab, and seduce the men of Israel to commit fornication, and eat things offered in sacrifice to the idol of the Moabites. And so there were members of the church at Pergamos, that while they did not directly bring the frowns of high heaven on the whole Church by their own personal immoral conduct, they would lay the foundation of destruction by getting the membership of the Church to com-

mit religious fornication by mixing the worship of idols with the worship of the true God. They also tolerated Polygamy among the membership, and so destroyed their moral influence in the church. The whole church was solemnly warned to turn from such conduct (to repent), and if they refused to do so, the same destruction awaited them that befell national Israel for similar conduct, "for the mouth of the Lord hath spoken it." And in the last part of this letter, as in all the rest, the Lord promises to bestow a blessing on the church, or on each member of it, that was faithful until death, for all the blessings promised were conditional. The hidden manna and the white stone were promised to victors. It is useless to speculate about the "hidden manna" and the "white stone," for the very connection in which they are used shows conclusively the meanining to be that the Christian who is faithful until death will never be left to hunger, but will always have the evidence within his own heart that he is a child of God.

I shall close this lecture with a brief review of the contents of the fourth letter. It was addressed to the church at Thyatira. In this letter he tells us emphatically who it was that was the author of the letters. We are told in plain words that it was the Son of God, who was talking to John through his angel, and we are now told that it was the Son of God that was walking in the midst of the golden candlesticks, which were symbols of the churches, and it was he who was holding up his ministers amid their trials. He knew their virtues as well as their vices. He says to the church: "I know thy works." His feet had not been weary of walking among the churches, his eyes had not been dim, he could see their labors of love, and knew how patient they had been. There was marked improvement in their Chtistian character in some respects, yet they were

informed that he had a few things against them, for they as a church were tolerating the teachings of a sect who were advocating similar doctrine to that which was taught by Jezebel, wife of Ahab, who fed the false prophets at her table, and agreed with them that it was no harm to commit fornication. The Son of God tells the church at Thyatira that he would send afflictions and troubles on such characters, and that the converts who were made by such teachers would die a second death, unless they repented of their conduct and turned to God. He told them that the national judgments which he would send on them would teach all the churches that he was a searcher of hearts and would reward all persons, or people, according to their works. The censure did not apply to the pastor and the faithful members among his flock who had opposed such doctrine, and had not given way to such temptations, nor been guilty of such practices as were tolerated among those Jezebelites. The denunciation was against a set of false teachers that were in the church and were members of it. And as the term "woman" is applied to the church as a descriptive epithet, so the term Jezebel is here applied to a sect in the church. And these false teachers are here brought to view under that peculiar form of speech ("THAT WOMAN JEZEBEL") and all that God required of the church, was for the orthodox portion of it to hold fast to the form of sound words to the end of time. If it is objected that this is not applicable to any one church at that time—for they could not hold fast all through time—it is enough to say that the advice given to this church is only a part of what was given to the seven, and what was given to the whole of the seven churches was not only applicable to one but applicable to every one that then was, now is, or ever will be till Christ comes again. It is to them, the faithful churches, and the

faithful members, (that is, faithful Christians in general) that the promise is made that they shall have power over the nations, and rule them with a rod of iron. And God will just as certainly yet give power to Christians to break off the yoke of tyranny, and scatter Pagan idolatry as an earthen vessel can be broken to pieces; for God has promised this, and it will be done by Christians who are guided by divine inspiration, for the spirit hath spoken it, and every rational creature ought to believe it, and contribute his part towards bringing about that state of things which God designs, and for which he instituted a church.

THIRD LECTURE

ON REVELATIONS.

CHAPTER THIRD.

I NOW commence my last lecture upon the letters to the churches. There are three letters in this third chapter. The first of the three was addressed to Sardis. Sardis originally meant "lullaby or song of joy by the deluded;" and this is quite suggestive, for the Church at Sardis had become anti-nomian, anti-effort and anti-christian. Her conduct obscured her; she gave no light to the World.

Jesus addresses her with an appropriate introduction, by saying, "these things saith he that hath the seven spirits of God, and the seven stars, I know thy works, that thou hast a name, that thou livest and art dead." In order to get the full force of these expressions, *life* and *death*, just let us have it in our minds that what one is, the other is not, for one is exactly the opposite of the other, and as I shall have a use for the definition of the terms, I had as well define them now. Life means connection with God, or connection with his system of nature; and severance from

that connection is death. And there are just as many kinds of death as there are kinds of life. The plant severed from its connection with the earth dies; the animal and even imperial man, when severed from his connection with a system of nature, ceases to breathe and dies. When man transgressed the moral law of God, and fell, his relations to God were changed; he died morally. When sinners are converted to Christ, their moral relations are changed; they die to sin, and are made alive to God; and any way it can be fixed death always implies a change of state, and any church that fails to carry out the great principles of Christianity, and collapse into antinomianism, anti-effort and anti-christian may be called a "dead church." We have many such churches now that have a name to live, and are dead. This was the case with the Church at Sardis, so far as the Church was concerned. But still there were a few names even in Sardis that had vitality enough in them to be exhorted to repentance; and this was made a condition of the continuation of their lives. They were not yet dead, but their works were imperfect before God. There was still a chance for them to turn and mend their ways, and reform their lives, for they had once been taught the true principles of the doctrine of God our Savior. And now by turning their feet to the testimony of the Lord, and doing as they had done in years gone by, they were assured that God would forgive their iniquities, and spare the church, and save her members. But otherwise he would certainly destroy her organization, and blot her out of the number of the churches of Christ. But the few faithful ones that never denied his name would be permitted to walk with him clothed in white, for such are worthy.

He closes this letter with the usual salutation, and assures them that they who persevere to the end of life, and

overcome all their enemies by the blood of the lamb, shall not have their names erased from heaven's record, for such characters are recognized by the Bible of God, as having names that shall not be blotted out of the book of life, but will be owned by the Judge of the living and the dead, when he shall come to gather out of his kingdom all those who do iniquity and offend. The spirit had already taught this at the great pentecost, when the spirit pierced so many to their hearts; and whatever the spirit said to the churches in John's day, it says to the churches now. Then let all the rational intelligences hear and obey what the spirit says.

He next addresses himself to the church at Philadelphia, as the Holy and the True one that has the key of David that can open and shut, and none can hinder. He says to this church, "I have set before thee an open door," clearly implying that the way was open to the tree of life in the midst of the Paradise of God. Some of the members of the church at Philadelphia had kept his word, and had never denied his name, although surrounded by unbelieving Jews that claimed to be the people of God, and professed to live holy lives, but were full of hypocrisy and lies.

The Savior declares to this church that the Jews shall yet bow to his sceptre, and own him as their Christ through the instrumentality of Christians, that patiently keep his word; and he promises to keep such in the most trying moments of their lives, for it is by their works that men shall be tried, and the fact made manifest whether their motives were pure or impure. The victor is promised a crown of eternal life, and admonished to see that no man robs him of it. And such as hear and do his commandments, he calls pillars in the church of God. They retain

the word in their mind, and hold fast to that which they have received, treasuring up the truth in honest hearts. They have their Father's name written in their foreheads, which is "New Jerusalem," or words that come down from God out of heaven, at Jerusalem. They have a title to an inheritance that will give them admittance into the everlasting kingdom of our Lord and Savior Jesus Christ,

Let us now notice the contents of the last letter that ever has come from heaven to earth. This letter closes the instructions which our heavenly Father gave to his children on earth, as churches, and it was freighted with interest as apples of gold in pictures of silver. It was addressed to the church at Laodicea, which was a rich and flourishing town numbering thousands in population, her commercial advantages added greatly to her prosperity. The city was a kind of central attraction to merchants of enterprise. The church at that place was wealthy, and from the language used in addressing them in refenence to their spiritual condition (as a church,) it seems that they were trusting in their riches, and were entirely deprived of the enjoyment of the Christian's hope.

This is just as the Savior said it would be with men who trusted in riches, for he said "it would be easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." And the terms that our Savior used (*enter into*) means enjoyment in the present life. It does not mean that a man must necessarily be poor in this world's goods in order to get to Heaven when he dies, nor that a rich merchant cannot get to Heaven at all, but that the enjoyments of Christians in this life are greatly retarded if they are encumbered with much property in this world, or have much of this world's wealth of any kind. And if they trust in their riches it eclipses every other en-

joyment so they absolutely have none in the Christian's hope. These brethren had their minds crowded with worldly business, and did not feel their need of the daily bread that our Savior told his disciples to ask for. This was the first petition that our Lord taught his disciples to make when they prayed to their Heavenly Father. They were first to acknowledge God as their Father, and, second, to acknowledge Jesus as their king, and then ask for what they really needed, and close by acknowledging that the power, glory and kingdom belonged to God, and when all power, legislative, judicial and executive was given into the hands of Jesus, and irrevocably lodged there, I cannot conceive how a mortal man on earth can fancy himself released from obligations of law to Christ.

The members at Laodicea seemed to have lost a sense of their obligations to God, through Christ, and were wrapped up in the charms of this world's goods, and said in their hearts, "we are increased in wealth, and have no need of anything." Hence the Savior expressed his disapprobation of their course in this life in the very strongest terms when he said: "I would that ye were either cold or hot;" that is, he desired them to be alive in the cause of Christianity, or otherwise have no name as a church, for it was noisome to him for them to be breathing out a miserable existence, as nominal professors, without any real vitality or spiritual life, and yet claiming to be a church. But such was their case, and the Savior called it "lukewarmness;" and like the tepid waters on the healthy stomach, that bring on sickness and vomiting.

The Savior's patience was being exhausted, and he threatened to spew them out of his mouth, but then, with all the pathos of a father's heart, the Savior advises them to buy of him durable riches that would neither cost them mon-

ey nor price, and used some of the very strongest metaphors that were in the range of Grecian literature when he tells them to anoint their eyes with eye-salve that would enable them to see their need of a righteousness that would hide their shame. He warns them of their danger of losing their goods, or dying and leaving them here. If they lost their goods they might be left to want, having trusted in uncertain riches, and as the Lord chasteneth whom he loveth, there was danger of their being left penniless if they were worthy of being called sons.

He closes the series of letters with one of the strongest appeals to the sympathy of their hearts that language can express: "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will sup with him, and he with me." Where is the heart so calloused that a tear of sympathy cannot fall when they hear the father stand at the door and knock and beg for admittance, that he might sup with his children and they with him, while the children are engaged in revelry and frivolity, romping within to prevent the hearing of the kind entreaties of their father. Yet men harden their hearts, stiffen their necks, close their eyes and stop their ears to prevent hearing the warning voice, or feeling the softening influences of the spirit, and thus bar out their elder brother, who comes with blessings in his hands to bestow on his erring brethren.

How long the Savior will knock, or continue to knock, is not for me to say, but he does say that the lukewarm shall be separated from him, but all who open the door and let the Savior in have the promise of union and communion with him. And to all who overcome, he says he will grant them the privilege to sit with him on his throne in token of their victory over all their enemies, as he was

permitted to sit with his Father on his throne, in token of the victory that he had won over death and the grave. This promise is made to the victors by the "Fathful Witness," the "Amen," the "First and the Last," who was with God in the beginning of creation, by whom all things were created; who himself is not a THING, but the very and eternal God, who was manifest in the flesh to put away sin by the sacrifice of himself. He who spoke to John with the voice of a trumpet, and whom John saw in the midst of the candlesticks, clothed with a garment down to the feet, girt about the paps with a golden girdle, with snowy locks and flaming eyes, and polished feet and melodious voice, whose countenance shone as the sun in his strength after Christ arose from the dead, with the keys of hell and death in his hand. He it is who says, "to him that overcomes will I grant to sit with me on my throne." Having such a leader as this let us arise and follow him, fearing no evil.

FOURTH LECTURE

ON REVELATIONS.

CHAPTER FOURTH.

WE now enter upon new scenes. From the commencement of the 4th chapter, John views things principally in another direction. In the 1st, 2d and 3d chapters, we have presented to us the vision of the Divine Majesty, and personage of the Son of God, and we are told of the words that came out of his mouth. This first vision, however, was seen from a different standpoint than the one which he occupied, when he looked upon the then great future. This first vision that we have already passed over, was seen by John looking back as it were, for he says that he turned to look.

But at the commencement of the fourth chapter we have a new vision, and a new scene opened up before us. John was invited to take a higher stand, or position, where he could view the whole of the Gospel dispensation. In one panoramic view he had all the latter day glory to pass before his eyes, as well as the dark, portentous clouds that

threatened the church with gloom and horror, and the world with devastation and ruin. A door was opened in the Heavens and John's ears were immediately saluted with a voice as a sound of a trumpet. And when he looked he saw in the midst of the splendors of the eternal world a place that seemed to be a kind of central attraction where the embassies of all the surrounding worlds assembled to communicate with each other, and the beatitudes of Him who sat in their midst held the prophet's gaze spell-bound until he made a record of the then great future of the present world. And although his body was a prisoner on the sands of the rocky island called Patmos, all that was intelectual and spiritual of him was introduced into the presence of the eternal I AM. And like the martyred Stephen, when his body was receiving the shower of stones, he saw Jesus standing upon the right hand of God, in the bright regions of the home of the just, where God was sitting imperial upon the throne of his glory, surrounded with all the heads of the celestial departments that vie around his throne. John gazed with irrepressible delight upon the wake of glory reflected from such a celestial train, as they mingled and commingled with the redeemed and blood-washed of Adam's race.

The first thing he mentions is the throne, and one seated on it. John had now taken his stand, or position, favorable to seeing the whole sight, as it was to appear before him, as if he had been a watchman upon the tower or citadel of some ancient city, where he could view the movements both inside and outside the walls, for, while John's vision at this time relates principally to the things which were then future, as a city enclosed, we find references occasionally to things that were past, as things outside of the walls of the city. But he saw one sitting on the throne.

A throne is literally a seat prepared for a monarch. As a symbol it is used to denote power, royalty and glory. These were all combined in the vision of John. He saw a literal throne in the heavens, a place where God seated himself as royal monarch to administer the laws of his government over all the rational intelligences in the universe. And the description that John gives us of him who sat on the throne settles the question of royalty in the superlative degree. The colors, mentioned in the 3d verse, that decorated his appearance indicate such royalty, for such were the royal robes of ancient monarchs (purple robes with blood red spots.) The very sight of such an one was well calculated to impress the mind of John that he who sat upon the throne was emperor of all the universe. The throne itself was inclosed, or encircled, with a rainbow, the colors of which gave lustre to the personage who was surrounded by it. John knew that it was no other than the covenant-keeping God. John saw that there were twenty-four seats placed around the throne, and twenty-four elders sitting on those seats. Who those elders were may be a matter of speculation. We have this much, however, to fall back on. The number twelve, like the number seven, was, with the Jews, a round number of perfection, and when used as a symbol means all. With these facts before us (we are safe in saying) that the number twelve being applied to the tribes of Israel, and also to the apostles of the Lamb, in this same book of Revelations, we are safe in saying that all the elders under both dispensations are included in the number twenty-four. And, if the view is objected to, we can affirm that there were, at that time, twelve of the apostles of the Lamb safely housed in heaven—admitting Paul to be an apostle and Matthias to have filled the place of Judas. That the twelve tribes of Israel were represented at the

time no one will question. But I prefer a more exalted view than to fritter down to the literal number of twenty-four, as this whole vision proceeds from symbols at its base.

We learn in the next chapter that they sung the song of worthiness to the Lamb, who was to open the book which contained the secrets of the future. They were clothed in white raiment, and on their heads were crowns of gold indicating that they had run their race and fought their battles, conquered their enemies and won the prize, and then seated around the Royal Prince, who was just about to be inaugurated as King of kings and Lord of lords. These twenty-four elders seemed to be the representatives of the great harvest that is to come in at the end of the world, or at least the heads of such representatives, and like the ripe sheaves under the Levitical law they had gone in advance of the great multitude, and were safely lodged in the archives of heaven, in token of the abundant harvest that is to come in at the end of the world. They had once trodden, in common with the pilgrims of earth, the crooked paths and ragged roads in passing through this wilderness of woe, and being saved from the dominion of sin, and being surrounded by one hundred and forty-four thousand that were saved from the effects of sin, their bodies having been redeemed from earth, and were decorating the Savior's brow with eternal diadems of glory, I do not wonder that heaven was filled with sounds of praise to God and the Lamb. To see the Emperor seated on his throne and the Lamb standing in the middle space between the throne and the elders, and taking the book out of the Emperor's hand, was enough to make the heavenly arches ring.

The universal shout of praise preceded the opening of the seals, and as the 4th and 5th chapters belong entirely

to the premise of the vision, we must advance slowly and examine carefully the foundation upon which the meaning of this book of symbols rests. Paul tells us that when Jesus ascended up on high, he "led captivity captive and gave gifts to men." Dodridge's translation of this passage throws more light on the subject. "When he ascended upon high he led a host of captives," (preparatory to giving a revelation to man.) Matthew tells us that when Jesus arose from the dead that "many bodies of saints which slept, arose, and came out of the graves after his resurrection," for the expiring groans of the Redeemer that shook the nether world, and rent the temple's vail, and broke the craggy rocks, and opened the tombs of the slumbering saints, awaked their bodies into life. So we have the three witnesses, and that is all the law requires. Matthew tells us of their resurrection; Paul tells us of their ascension, and John beholds them, after they had ascended, in their glorious bodies, and saw them engaged in their heavenly employment. When they first arrived at the celestial city, and took the position which was assigned them, it awoke a new interest in patriarchs and prophets, and started the voices like thunderings and lightnings through all the domains of Jehovah's empire. John saw the attributes of the eternal Deity shining forth in wisdom, power, immutability, love, justice and veracity. The natural and moral perfections in harmony, called holiness, were like seven lamps of fire, burning before the throne, which attracted the eyes of men and angels, whilst God was directing all the intelligences how to proceed in order to contribute to his glory. John saw a sea of glass before the throne. This term denotes that the foundation was pellucid, or clear and pure. The victors were standing upon such a foundation, and waving their crowns in hal-

lowed triumphs. They had passed through the trials of this life and had overcome the difficulties of this world; they had left the sandy shores of time and were standing upon the solid banks of eternity—the Lord being their refuge and his everlasting arm underneath. And during these series we shall see that this exposition of the sea of glass is correct.

The "four beasts" mentioned in the 6th verse were simply the intelligences in heaven, and upon the earth, that belong to and constitute the four grand divisions.

I have previously mentioned the fact that the word beast in this connection, is an unfortunate translation of the word from which it is derived. The word should have been living creatures, or rational intelligences. The same Greek word occurs in the prophecies of Ezekiel, as used by the seventy Rabbis, and is there translated living creatures. The Greek word that is used in the 13th chapter of this book, and translated beast, is found in the prophecy of Daniel in the 7th chapter, and in both places it is translated by the same English word (*beast,*) which is explained by Daniel to be an ungodly kingdom; and why our translators put the word beast in this chapter, is hard to tell, for subsequent developments in this book of Revelations settles the question that the four quarters of the world were symbolized in that vision. And while the four quarters of the world may in some sense be called four kingdoms, they are not strictly four ungodly kingdoms; and all the living creatures or intelligences that go from earth to heaven, go from one of the four divisions, namely: Asia, Africa, Europe and America. This view of the subject will be clearly vindicated in subsequent lectures: but to prepare the mind for a better understanding of our arguments hereafter, let me premise that Asia is the lion of the 7th verse,

crouched like a lion in his den that no one dare to disturb. Africa the second beast mentioned, is docile as the ox, and wears the yoke to plow the fields of the nations. Europe is mentioned thirdly. She stands erect in her intelligence, and is the parent of art and science. America comes in as last of the four, fitted for the cradling and developing of the arts and sciences. Thus we see the beauties of the antipodes of this vision of John with that of Nebuchadnezzar; in the vision of the king of Babylon there is a marked deterioration from the head of gold to the feet of clay, which marked the four great earthly kingdoms; but in the vision of John there is a marked advance in disposition and intelligence, which is developed in exalted celerity rising from the lion's den to the eagle's temporary home above the clouds. America was on the map that John saw, which was a map of all the territory belonging to the kingdom of Christ; he saw this western RESERVE as a flying eagle, and it is quite suggestive, to say the least, that before the soil of America was trodden by civilized feet, John looked forward and saw the declaration of independance signed, and the picture of the beautiful bird painted upon both her coin and flag, with her wings spread out to shelter her brood. The beauties of this emblem of liberty no language can fully describe; we can only behold the American bird towering o'er the vernal hills, and alighting on each State as rocks of liberty, and gathering her flowers of peace and liberty, and planting them in her halls of science, and builds her nests upon the high mountains of liberty; and from her ZENAL throne looks down upon Uncle Sam as he reposes with his head resting on Mt. Vernon, his feet bathing in the southern ocean, his left hand having hold of the rock of Plymouth, his right hand grasping the California gold, his intelligent eyes fastened on Bethlehem's

star. While millions of his offspring are nestling in his bosom, he directs their attention to the soaring eagle that in every time of battle's storm, soars above the cannon's smoke, refuses to see the blood, or hear the groans, but in the clear sunshine above the clouds, she is constantly screaming "General Washington and America forever!" You must excuse this flight of imagination, for it is characteristic of fast America. These four beasts, or living creatures, had each six wings. Isaiah tells us of the use that they made of their wings; he says, "with twain he covered his face, and with twain he covered his feet, and with twain he did fly." We have in both the Old and the New Testament precisely the same grand divisions. History, law and and prophecy is all that is contained in the Old Testament, and history, law and prophecy is all that the New Testament contains. History and law cover us from head to foot, and leaves the two prophetic wings for the nations of earth to fly with; and whatever may be said about speculating on prophecies, and understanding the prophecies, they are all that ever will raise the people of earth above the elements that the brutes travel in. These four beasts or living creatures, were full of eyes within, which means intelligence; and whenever a proper use is made of intelligence, it forces the intelligent creatures both day and night, to exclaim Holy, holy, holy Lord God Almighty, for this was the constant employment of the intelligences in heaven, who were before the throne, and while the ransomed host were giving "glory, and honor, and thanks to him that sat upon the throne, who lives" through time and eternity, "the four and twenty elders" fell in adoring prostration before the throne, and paid their adoration to him who lives through time and eternity, and cast their crowns before him, acknowledging his worthi-

ness to receive glory and honor and power, because he was creator of all things, and that all things were created for the glory of him who sat upon the throne. We have now passed briefly over this part of the premise that has special reference to the condition of things connected with the throne of God, and the administration of government until the new covenant was ratified, and the change of administration took place from God the Father (absolute), to Christ the Son, Imperial Prince. We yet have to pass over the other portion of the premise, which is contained in the next chapter, and trust that what has been said of the 4th chapter will serve as a key to the understanding of the 5th, for it is in the 5th chapter that we have the glories of the remedial economy unfolded.

Thus far we have followed John in his second vision, and viewed the throne of God itself, and the majestic attire of the person who sat upon it. We have seen the rainbow that encircled the throne, and the seats around it occupied by the elders, and the victors sending forth shouts of joy, and the harmonious attributes of Deity, the firm foundation upon which the sainted pilgrims were standing and the restlessness of the intelligences that were day and night ascribing holiness to God, and the sense of obligation that the elders were under to lay their crowns before the throne in view of the new administration that was about to take place, cheerfully resigning themselves into the hands of him for whose pleasure all things were created.

FIFTH LECTURE

ON REVELATIONS.

CHAPTER FIFTH.

WITH the opening of the 5th chapter we have the very commencement of the reign of Christ over the nations brought to our view, as we had the close of the administration of God the Father brought to view in the 4th chapter. That there was a time in the history of this world when such a change of the administration of the government took place from God the Father to the Son, no one will question who admits that Christ is now reigning monarch. But the precise time when that reign commenced has been a matter of speculation with theologians, but with a correct understanding of the nature of that reign, or kingdom of Christ, difficulties vanish away. We must not suppose, however, that the reign, or kingdom of Christ, over the Jews had no commencement until after his ascension. These facts are brought out, however, in the introductory essay. It is unfortunate that the premises in the vision were divided into two chapters, although the

division is at the right place (admitting that there should be one), for, supposing that such a change as has been mentioned has ever taken place at all, it must be conceded that it took place when the book was taken out of the hands of him who sat upon the throne; and here John says I saw a book written within, and on the outside sealed with seven seals, and subsequently we are told what disposition was made of the book. The book contained the secrets of the then future, and all the purposes of God with which the reign of Christ had any connection. But John saw it in the hands of God himself before it passed into the hands of his son Jesus Christ, and none else in the universe could open it except the Deity himself. Hence the proclamation, who is able to open the book and to make its contents known and the utter failure to find a being in the universe who could break the seals and read the book till one was found who was co-equal and co-eternal with the divine majesty of Him who sat upon the throne. The failure, in the search, to find one that was worthy among the elders or other intelligences in heaven, in earth, and in the under world, gave John much sorrow, (*he wept.*) He must have felt a deep anxiety about his Master's reign, who, when on earth, said, I appoint unto you a kingdom, and told his brethren to occupy it until he came. And now to see the book closed, which contained the destinies of mankind in general, and the trials and the triumphs of the church in particular, and the conflicts that were to be between the church and the world, and more especially with the church, and the man of sin, it was enough to make him weep, but he was not long held in suspense, for one of the elders soon announced the fact that the lion of the tribe of Judah had prevailed to open the book, and that the contents were to be made known. It

is not difficult for us to find out who this lion of the tribe of Judah was, for he says right here that it was the root of David, and that means that David sprung from him, and that David was inferior to him because David was of the tribe of Judah; and here we have it that the root of David was the lion of the tribe of Judah. That it was the Lord Jesus Christ himself that is here called the lion of the tribe of Judah, there can be no doubt. The bright and morning star that Jacob spoke of, and when Jacob was blessing his twelve sons, he said "and thou Judah the lion's whelp, out of thee shall come a deliverer that shall turn away ungodliness from the seed of Jacob," The divinity of Chrst was the root from which David sprung, and the body of Christ was the offspring of David according to the flesh. John looked, "and lo! in the midst of the throne, and of the four beasts, and in the midst of the elders stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth in all the earth." We here have a foundation upon which a large volume might be written. It lays in the 6th verse of this chapter, he saw in the midst of the throne, and of the four beasts, and in the midst of the elders, and there stood a lamb as it had been slain &c. Here seems to be confusion, how could a lamb stand in the midst of the throne and the four beasts, and in the midst of the elders. It is the mode of expression in this verse which obscures its beauty. The mode of expression, eighteen hundred years ago, and now, are different, and the mode of expression now varies considerably from what it did three hundred years ago, and the revision of this passage by Doddridge throws much light on the subject. He translates it thus: "And I beheld in the middle space, between the throne and the four living creatures (and

there) amidst the elders stood a Lamb," etc. This reading throws light on the whole vision. The throne itself was the attractive center, and there was a circle around it that enclosed this middle space, and the seats of these elders around the throne also encircled the middle space, and it was there between the throne and seats of the elders that the Lamb was standing with his seven horns and seven eyes, and not in the midst of the throne and the four beasts, as our common version has it. This rendering of Doddridge is approved by John Wesley, Adam Clark and a host of other men of note, and removes much of the obscurity that is thrown over the passsage in reading our common version.

We can now view the Christ after he had ascended on high, and led the host of captives who went with him, till he got to the seats of the elders and the encircling rainbow, outside of which created beings stood, and the Creator himself alone was admited inside of the symbolic covenant to stand again in the presence of his Father after an absence of thirty-three years. The elders now who had sat nearest the throne during former dispensations were admitted inside of the inclosure, or in the middle space, between the throne and living creatures, and there they bow in adoring prostration to the Mediator between God and man.

That this was the position which Jesus Christ occupied in heaven immediately after his ascension, and before he was crowned as Lord of all, there can be no rational doubt, for the lamb appears as if he was wounded (for our transgressions), for in the passage it is said as if he had been slain.

Mr. Woodhouse, one among the first biblical critics, says the Greek word implies that the Lamb was bleeding from a wound. Dr. Clark says, in the act of being offered.

We might multiply quotations from learned men, but it is useless, for his body ascended from earth, and Stephen said that he saw Jesus stand on the right hand of God, and that was three years and a half after the ascension. But John is viewing him immediately upon his arriving at the eternal city. The appearance of his body in the middle space was peculiarly attractive to all created intelligences, and especially those that had interest in bodies fashioned like that glorious body and like the bodies of those who ascended with him, for we must here be allowed to draw the first draft on imagination and suppose that the one hundred and forty-four thousand that accompanied our Savior in his ascension, took their stand as near the throne as possible to witness the inaugural performance when the Father resigned his seat and gave it to his Son. It is certain, however, that the elders stood near the throne, and were in the middle space with the Lamb, and gave hearty sanction to the change in the administration of the government, when it was put into the hands of the Son by the Father. But before he was vested with full regal authority he must exhibit to the intelligent universe the requisite qualities to order and establish the throne with judgment and justice through time and eternity, and this he did before an assembled universe, exhibiting clearly to their view the fact that the Son had all the power that the Father possessed—and here is clear proof that seven means all—for the Lamb had seven horns and seven eyes, the meaning of which is that the lamb had all the power and all the intelligence of him that sat upon the throne, and the lamb being equal in every divine perfection to him who had formerly ordered the government, the decision was made by the elders, and sanctioned by the heads of all the celestial departments in the eternal world. The rod of

the empire was then exalted and the claims which were set upon the earth by our Lord, and which claim the Jews denied, was now allowed at the court of appeals, and Jesus of Nazareth who had been condemned by an earthly court, was vindicated by the heavenly tribunal, and then he went immediately to him that sat upon the throne and who held the destinies of the world in his own right hand, and he took the book out of the hand of him who was sitting upon the throne and, the very moment he took the book into his own hands the Father said to his Son, reign thou over thine enemies, the heathen are now thine inheritance, and the uttermost parts of the earth are thy possessions. I have now exalted the rod of thine empire over all the earth and thou shalt see the travail of thy soul when thy enemies are made to bow at thy feet. Thus was our Savior crowned Lord of all when the satisfactory negotiations that had taken place upon the earth were ratified in heaven, and ever since that time the world has been the field, and all nations under the government of Christ, who reigns as king over all the earth and will until the day of judgment, after which God will reign again, as he did before the reign of Christ commenced. And we are told here that as soon as Jesus took his seat that the elders, and then the sacramental host of the Redeemer, with their harps and golden vials, and odors of their prayers, bent their way toward the throne, and for the first time in the history of the universe they commenced their new song in heaven of worthiness to the Lamb who had been slain and who had redeemed them, to whom, and through whom, prayers should be made by all who addressed the eternal Father, for Christ was then sole arbiter of law, and by virtue of the relations which he sustained to God the Father and man the creature, he was every way qualified to be mediator and advocate, as well as

king and high priest. He could then with propriety stipulate conditions of peace, and send forth his embassadors to the nations offering life and salvation to a rebellious world that was honoring to God and reasonable to man. And in introducing this new song in heaven of salvation to the Lamb, as well as to God, the angelic host became attracted, and they, too, gathered around the throne, but stood a little farther away and formed a third circle ; and John tells us that one hundred millions of angels, elders and intelligent beings, and still an indefinite number were bending their way to the scenery of the great ratification meeting, and the vast assembly began at once, without a discordant note or jar in voice, to say worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and glory, and blessing. Then there was a universal shout throughout the vast domains of the new purchase, and every creature that was in heaven and on earth, and such as are on the sea, John heard them say, blessing and glory, and honor, and power be unto the Lamb for ever and ever. Hence it will be seen that all rational intelligences give equal praise to God and to the Lamb. When this concesssion was made in heaven of the perfect equality of the Son with the Father, and admitted by earth and seas, it was then that the elders responded *Amen.*

I have now passed over the most difficult portions of the book of Revelations, and to understand this intricate part, which contains the promise, I have tried to use the key of prophetic symbols that the fountain of light may be opened and shine upon the pathway of our investigation of the remaining portion of this book, and if I have succeeded in presenting the meaning of the fourth and fifth chapters to your minds, it will not be so difficult to explain the mean-

ing of all the other passages that are wrapped up in symbols and to give you as correct a knowledge of the vision, as a man can obtain of a country that he never saw, when it is mapped before his eyes. And now, before closing this lecture, as it is of so much importance to understand this part of the vision, let me once more recapitulate and try to fasten upon your minds the important points or facts mentioned in the two chapters.

John looked up into heaven and heard Jesus say to him, come up hither; that was to take a higher stand. He was immediately in the Spirit, and his mind ascended to heaven. He saw the throne in heaven where God sat imperial to administer the government over a universe of intelligences; he saw the one sacred center of the universe, around which the moral, intellectual, and spiritual beings of the universe traverse or revolve; he saw the Elders on their seats, with their dazzling crowns of gold, and as the capitol of His kingdom with the Elders as His cabinet. John saw the law and the gospel sent forth like thunder and lightnings; he saw the moral and natural perfections united and blended in the eternal God; he saw the foundation that the righteous were standing upon. It was firm and hard, yet transparent or clear. He saw around the throne, the intelligent spirits that had gathered from the four quarters of the world; he saw the nations of the earth being guided by Divine inspiration, as a lamp to their feet and a light to their pathway. He heard them say, the Lord is *Holy, Holy, Holy*, and saw the Elders cast their crowns at His feet. He saw the intelligences worshiping God alone, as long as he held the book in his hand which contained the destinies of the future; he saw the angel who made the inquiry for one that was able to open the book, and heard the response that none could be found; he saw the Lamb

in consultation with the Elders standing near the throne; he heard one of the Elders say that the Lamb could open the book by loosing the seals, and then make its contents known. He saw the Lamb as he was standing with the patriarchs and prophets of old, and the apostles, who had gone before, that had joined with the faithful martyrs, who had died as witnesses for the truth. He saw that the Lamb possessed every divine perfection that was vested in the eternal Jehovah; he saw the government pass out of the hands of God, the Father, into the hands of God, the Son. He saw the blood-washed throng when they changed their battle cry, spoken of by Isaiah, the prophet, (chap. 9): he heard the new song commence in heaven of worthiness to the Lamb, and saw the intelligent universe gather around the throne and swear their allegiance to the new King, and heard the ransomed of the Lord say, SO LET IT BE. And John saw the new covenant ratified and go into full force and effect. With these promises laid before our minds, we are prepared to advance and give the meaning of the chapters in their order till we are through.

SIXTH LECTURE

ON REVELATIONS.

CHAPTER SIX.

IT will be recollected that the fourth and fifth chapters contain a full description of that part of the vision that I call the premises. Some might call it an introduction. Let me illustrate the thought in the prayer our Savior taught His disciples to pray. The first words that are used are introductory, or the premises. "Our Father Who art in heaven" is a recognition on our part that we have such a Father; an acknowledgement of the fact, and not a part of the prayer. And so "Thy kingdom come" is a part of the premise, or introduction, to the prayer, as shown by the concluding remarks where it is said, "For Thine is the kingdom, the power, and the glory." These words do not *stricty* belong to the petition only as introductory and conclusive. So with this book of Revelations, as a whole, it has its parts; it has its introduction, its grand divisions, its subdivisions, and its conclusion by recapitulation; and then, too, it has various passages thrown in

that are paranthetical ; and unless we have a correct knowledge of these divisions, subdivisions, parenthetical parts, introduction and conclusion, we shall never be able to comprehend the meaning of the hyeroglyphics that are interspersed through the whole book ; and unless we do this it is impossible for us to understand the vision itself, for the vision, as a whole, is a complete map of the history of the kingdoms of Christ on this earth, from its beginning to its ending. But at the commencement of the 6th chapter we have the commencement of the regular order in which this history is given to us. Beginning with the opening of the seal we first have a view of the kingdom or reign of Christ on earth from a religious standpoint. Secondly, we have the same territory viewed again from a political standpoint, under the sounding of the trumpets. And, thirdly, we have the whole territory viewed again from an independent standpoint with the pouring out of the vials as explanatory. The opening of the seventh seal begins the second division ; and the sounding of the seventh trumpet begins the third and last grand division. But all these divisions and subdivisions will be noticed particularly as we advance in this series.

With this explanation and introduction, I am prepared to proceed with this lecture. The lion of the tribe of Judah having taken the book out of the hand of his Father's majesty, he proceeded at once to open the book by loosing the seals, but, before we advance further, we had better inquire what kind of a thing a book was in John's day, for they had no paper to make books of as we have, and a knowledge as to what kind of a thing a book was will greatly aid us in understanding the nature and use that was made of seals, and how it was that one book was sealed with seven seals.

We learn from ancient history that writing was done in those days upon long strips of leather, or partly dressed skins, and was only written on the inside, and stuck together with paste, or sealed, to keep it from coming open; and then another piece was written upon in the same way and rolled around the first, and then stuck together or sealed; and so on till they got the roll as large as they wanted it; and whether there were two or three, or a half a dozen or a whole dozen pieces; and whether there was one or a dozen, or more seals it (the sealed roll) was called a book; and in opening such a book the breaking of the first seal only exposed so much of the book to view. The number seven here is used as a symbol and means all. The seven volumes, therefore, contained a certain class of events that were to transpire under the reign of the new king, that commenced among the Jews *before* the death of the Levitical law and was extended over all the nations *at* the death of the Levitical law.

The things which John saw, as a whole, were in some way, directly or indirectly, connected with the reign of Christ, just like the vision of the king of Babylon when he saw one great image with the golden head, the silver arms and breast, the brazen body and thighs, the iron legs and feet, his toes of iron and of crockery was, as a whole, a full vision of the four great empires of this world, that ruled over all the civilized nations of the earth. And you will bear in mind that I have said before that Daniel saw the same image of the four great empires, but in a different form or from a different standpoint. Daniel viewed the parts separately under the symbol of four ravenous beasts, and yet the first one of the beasts—the lion that corresponded with the head of gold, and as a symbol stood for what was past, or at least for what was *mostly* past—for

the golden head had been in existence for more than half a century when Daniel saw the lion rise up out of the sea; and before his vision ended he saw the last one of the four rise. In looking at the same image Nebuchadnezzar saw himself as the head of it, or his kingdom was the head of it. And so in the vision of John, he took his stand at the fountain of knowledge and wisdom, and he saw the whole history of the kingdom as it passed in review before his mind, or was actually marked out as a map before his eyes, and in the vision he saw that book which we have been speaking of, and saw the seals broken in regular succession, and the different parts of the volume unrolled, one at a time; and as they were unrolled the events passed by as we come down the stream of time, until the last seal was opened and the last trumpet sounded, and the last vial of wrath was poured out, and the kingdom given up to the father again.

I hope it will not be considered an offensive sameness for me to repeat once more the divisions and subdivisions, and point them out before we proceed with the opening of the seals.

The first grand division begins with the first verse of this chapter, and ends with the last verse of it. The 7th chapter entire is parenthetical, or a subdivision. The second grand division commences with the first verse of the 8th chapter, and ends with the last verse of the 9th chapter. The whole of the 10th chapter, and fourteen verses of the 11th chapter is parenthetical, or a subdivision. And a third grand division commences with the 15th verse of the 11th chapter, and closes with the last verse of the 13th chapter, that is, so far as the direct line of events connected with the Christian and anti-Christian powers are concerned.

But as this last line is viewed from an independent standpoint, and includes all that is mentioned in running the first lines, it does not stop, in the full sense of that term, till we are through with the last chapter. From the commencement of the 14th chapter to the end of the 20th chapter is parenthetical; or the last subdivision. The 21st and 22d chapters are only a recapitulation, or a review, of the whole of the vision. These divisions and subdivisions I shall attempt to illustrate and prove to be correct.

We are now prepared to proceed with the opening of the seals. When the first seal was opened John heard a tremendous voice, it was like thunder, "one of the four beasts saying, come and see." In this first verse of the 6th chapter we have the same idea conveyed that is contained in the first five verses of the 8th chapter, and the same idea is conveyed substantially in the last five verses of the 11th chapter, for these are the beginning of the three grand divisions, and the noise like thunder here covers the same ground with the others, and includes all the preaching from John's ministry till the death of Stephen, and embraces the one week of Daniel that Christ was confirming the covenant with many, and at the middle of which our Lord was crucified. I do not wonder then that John describes these seven years as being like the noise of thunder, when all Asia was in agitation—Judaism and Paganism wincing and waning under the thunderbolts of the artillery of heaven—for the beast, or living creature, means Asia. It was in Asia that our Lord was crucified, and Jerusalem, the city of our God, was in Asia, and it was from Jerusalem that our Savior sent out the Gospel to all nations. It was proper then that she should be mentioned as the first of the divisions of the earth, for she was oldest in point of time, so far as settlement is concerned,

and was strongest in numbers, and her prowling, savage nations justly entitle her to the descriptive epithet, *lion.*

John not only heard a noise like thunder, but he saw and beheld a white horse, and HE that sat on him had a bow, and a crown was given him, and he went forth conquering and to conquer. The term horse, when used as a symbol, means the prevailing spirit; and, truly, if there ever was a time when the spirit of peace prevailed, of which white was an emblem, it was when the Romans had finished their conquests over the nations. And such was the time of peace among the nations when our Savior was upon the earth. It is true that He predicted that there would be wars, and rumors of wars, in a very short time; and so there was, but during the seventieth week of Daniel, or seven years preaching, before the disciples were scattered from Jerusalem, there was not one nation on the earth at war with another; and the peculiar construction of the Republic of Rome was such at that time that the strong arm of the law threw no obstacle in the way of any religion, unless the senate of Rome conceived that such religion was subversive of the principles of their great government; and the white horse of the gospel, at first, was permitted to go forth unmolested by the general government. The rider that was on the white horse was just simply the word of God, which we shall prove clearly in a subsequent lecture. The rider had a bow, which is an emblem of peace, and a crown was given to him which is a symbol of victory. And, truly, the gospel did win battle after battle, and race after race; for the first few years it was not only preached throughout Asia, but it reached the shores of Africa, and penetrated even to Rome; and such was its success while it was in its primitive purity that it could not have been better described than riding on a

white horse, going forth conquering and to conquer, beginning with the Jews and extended to the Gentiles. We must not conclude that the white horse stopped when he was confronted by the red horse, for we find in history that the household of the Cæsars, in less than three hundred years, became obedient to the faith which gladdened the hearts of millions, and caused them to discard their molten images, and listen with ecstatic joy to the glad sound of salvation through a risen Savior. And in the first ages of Christianity, while the disciples were filled with the spirit of their Master, and went forth trusting in the God of Israel, they won laurels of success in combatting both Judaism and Paganism. The word was then pure as it came from heaven. The righteousness of saints was as a long white robe that ornamented the Christian religion, and no opposition dared to stand in the way of truth. The prophetic stone was then crushing beneath its ponderous weight the hydra-headed, many-tongued, and consecrated errors, and the angel of peace was visiting the nations, and dropping dew-drops of grace upon the heads of nations, and Christians then could thank God and take courage.

But, alas! another seal is opened, and another horse appears, but the horse is of a different color. The second beast then spoke, and said, "come and see." Africa was the second beast, or living creature, which invites the world to examine the principles of the religion called Christianity. The red horse also had a rider on him, and the rider had a great sword given to him. The term *he* and *him* are both given to the rider on the red horse. The term horse, itself, means just the same here that it means everywhere else. As a symbol it is a prevailing spirit, but the color indicates the character of the spirit that prevails. It

is red this time and means war and bloodshed. The rider therefore was paganism, or the worshipping of idols, which was in opposition to Christianity; and the Roman government gave a great sword to paganism, for the Roman government protected idolatrous worshippers in their opposition to Christianity. And the term he or him which is here applied to the opposing powers means any and every man, in any and every land, in any and all ages, that oppose the spread of the Gospel of peace. They come under the head of him who sat upon the red horse. Opposition to the Gospel from the Gentiles, or political powers, commenced in Africa, and commenced at an early day, when imprudent Christian ministers attempted to force some of the Christian rites upon the heathen, which excited the Roman emperor (*Nero*), who gave the power of the government into the hands of the pagans in the year 64, which brought on the first general persecution in which Peter and Paul lost their lives, and also thousands of other pious Christians. Nine other persecutions followed in regular succession, and in less than three hundred years over a half million of Christians perished at the hands of pagans. We may say then that there were two prevailing spirits at the same time—one for peace and the other for war—as they were the prevailing spirits of the two parties. Both horses were in the field at the same time, but during those centuries they had the Bible in its purity, for it was in the the Hebrew and Greek—they were translating it partially into other languages. But the next horse does not make his appearance until the government authorities took hold of it. The conversion of Constantine, the heathen emperor, is dated A. D. 312, who attempted to bring the whole government under the power of the Christian religion, by taking the sword away from pagans and having it used in

defense of the Christian religion. Here we have another seal broken, and another volume opened; another horse comes out and then we have the third beast, which is Europe, to say, "come and see." And another horse makes his appearance, "and lo," he is black. Darkness and gloom now hangs over the world. The sun of moral light is not entirely put out, but she is eclipsed by the powers of earth intervening. A council is held at Nice, the opinions of men became creeds. Doctrines were condemned, bishops were exiled, the translation of the Bible obscured, and the prevailing spirit was to shut the light of heaven out from the minds of the people, and let the few do the thinking. Ministerial power was sought and obtained; aristocracy struggled for ascendency among professed Christians. The government of Rome kept a jealous watching over the movements of every religious organization, whether Christian or pagan. The stone that was cut out of the mountain without hands had already smitten the image upon its feet; the image was about to break and fall to pieces. The laws of Jesus Christ had been published by himself and his embassadors, and was doing the work of tearing down aristocracy, whether in church or state, and was asserting the perfect rights and equality of the people before the law of God. And in order to carry out the design of the leaders of the church and state, after the union, they made a translation of the Bible, by government authority, from the Hebrew and Greek into the Latin language, and placed it in the hands of the clergy, who had the privilege of selling portions of the Latin manuscript to their congregations—for no one man pretended to own a Bible in those days—but the clergy put such a price on the Latin manuscript that but few were able to buy. They were anxious to keep the people in ignorance and under

their control, and hence they advised the churches to purchase the comments of the Latin fathers, and they sold the opinions of men for two-thirds less than they asked for a bad translation. And as to the original Hebrew and Greek, the clergy themselves were not allowed to meddle with them at all, hence we see the force of the symbol throughout. The rider on the black horse was the clergy of the dark ages before the establishment of the inquisition ; the prevailing spirit was more darkness. The clergy contended that the laity could not understand the Bible, and, therefore, ought not to read it, and the manner in which they taught and preached it made it dark to the minds of the masses.

The *balances* that were in the hand symbolized the doctrine which they preached ; that the opinions of the clergy was as good as the Bible, and three times cheaper.

To know that the *wheat* means the word of God, we only have to turn to Matthew the 13th to get the proof. THE SON OF MAN sowed the good seed, and the good seed was the word of God, and in the same chapter is called the wheat. That the *oil* and the *wine* means the original Scriptures is susceptible of direct proof. John saw this state of things brought on the world, which we will notice more particularly when we review this part of the vision from a civil standpoint, under the sounding of the trumpets.

We now have another seal opened, and a pale horse comes forth, and the rider this time is named death and the grave was following after him, and the power was given to him that sat on this pale horse to destroy human life in various ways—not only by the sword, but to starve them to death by hunger, and cause them to be devoured by wild beasts. The book does not say that the fourth beast said, "come and see," when the fourth seal was opened ;

for America was the fourth beast, and at the time the fourth seal was opened America was not introduced into prophecy, directly, as she had no connection with the Christian religion. It was only her voice that John heard; and her voice was not only the English language, but her Republican and Protestant principles. The same principles which are now ingrafted in the constitution of the American people was strenuously advocated by the disciples of Christ, scattered throughout Great Britain during the tenth, eleventh, twelfth, thirteenth and fourteenth centuries. The very principles that have been the pillars of our government were enunciated by the noble race from which we sprang, so far as the principles and language are concerned. America spoke and said, "come and see," while she was yet unborn as a nation. The pale horse of death was going forth throughout the kingdom of popedom, and death and the grave was following after this prevailing spirit of establishing religion by law. The inquisitional armies, and the martyrs' fires that burned in the dark ages were slaying their thousands and millions; the wild beasts found their prey, the sword was unsheathed, and prison walls groaned with their starving inmates. The hungry prayed for death, but death was stayed. The suffering disciples were filling up the cup of sorrow that was left behind by our Lord. Thousands upon thousands took shelter in dens and in caves of the earth; and it was these people who uttered the incipiency of our language, who were the faithful advocates of religious and civil liberty eight hundred years ago, when the two horned beast of the 13th chapter first arose—it was these scattered disciples, the seed of the woman, that were so persecuted and cruelly slain that the immortal Milton could not forget them, and in his poem says, "Avenge, Oh Lord! Thy martyred saints,

whose bones lie scattered on the Alpine mountains cold, who were Thy sheep and anciently in Thy fold," but have been scattered by the sword. Many bodies were burned and their ashes blown over Italian fields, where mothers and infants together were rolled down the ragged cliffs; whose moans and groans were heard throughout all the land from hill to hill and from vale to vale, whilst their souls ascended to heaven, and we can cheerfully join with the immortal Milton and say: "Forget not, Oh, Lord! but in Thy book record their groans." It is estimated in history that not less than a million and a half of innocent Christians perished at the hands of the inquisition in less than three hundred years after it was established; and during the eleventh, twelfth, and thirteenth centuries.

Having advanced in the line of historic events thus far, and having heard from all quarters of the world of the success and triumph of the Gospel, in its purity and simplicity, for three hundred years; and then of pagan persecutions and the darkening influence of Popery, and the slaughter which resulted from the supremacy of Antichrist, the way is now open for us to learn what became of their souls, for they had lost their bodies by advocating the pure Gospel of Christ. John saw their spirits—for the term soul here is used in the sense of spirit, or of undying intelligence—the souls of them that had been slain upon the altar of sacrifice. John saw them alive; they were rational and intelligent: they could talk, reflect and anticipate; they had desires, deep and lasting desires, to see the principles triumph that they died advocating, and the time brought about that they labored for on earth, (which is spoken of in the 10th verse of the 5th chapter and the 4th verse of the 20th chapter.) They died desiring to see the Gospel triumph; and, like millions who have died since doubtless

impressed with the belief that the Millennium would immediately usher in—hence their inquiry: "How long, O Lord?" But, as if to satisfy them that the time should not be a matter of concern, white robes were given them, and that is all we should ask to know now if the white robe is ours. Being satisfied of this, we should never murmur nor complain. Let us do as they have done—die at our post. And if it costs us our lives for advocating the claims of the Gospel, when that day shall come when the nations shall receive the Gospel in its purity, our souls with theirs will reign on earth when the nations are all instructed—which is meant by the word judge in this verse, and judgment in the 4th verse of the 20th chapter. Their chief desire seemed to be to know when opposition to the Gospel should give way, and that such a time will yet come is as sure as the pillars of heaven, but never in the sense that some men conclude.

We now have the sixth seal opened, and under the opening of this seal the prophet's mind passes over the whole territory from the beginning of the Gospel of Jesus Christ until its ultimate triumph over opposition; and he now views the scenery not strictly from a religious nor civil standpoint, and yet from both. As all parts of the world had spoken out under the opening of the first four seals this part of the chapter is rather a recapitulation. The mighty earthquake was the shaking of imperial Rome. The same earthquake is spoken of in the 5th verse of the 8th chapter at the head of the second line of historic events; and the same earthquake is mentioned again in the 19th verse of the 11th chapter, at the head of the last line of historic events, or third grand division. And there is only one more earthquake spoken of, and that is in the 16th chapter—the great and mighty earthquake that includes

all the others, and covers more territory. The time under the seventh vial extends down to the end of time as well as commences with the beginning of the history of Christ's kingdom. The thunders of the 6th chapter, and the lightnings, and voices, and earthquake which are mentioned in the 11th chapter is the same with the hail, mingled with fire and blood of the 8th chapter. We have been told of the white horse, red horse, black horse, and pale horse, but were told very little of what results followed, only that the rider on the white horse was crowned in token of victory, and that white robes were given to the souls under the altar. But now, in passing over this territory again after the great earthquake, the sun became black as sackcloth of hair. The Bible having been put into a dead language, and a bad translation at that, the civil and religious powers became mingled and commingled, united and blended; the men of the world were for shedding the blood of their enemies, and prominent men of the church left their high position and came down to the political ranks, or, as we have it in symbolic form, the stars of heaven fell to the earth until the church lost her savor, and was fit for nothing but to be trodden under foot of men. The political powers gained ascendancy, and the church strayed away into the wilderness and lost her visible form. "The heavens departed as a scroll when it is rolled together," and if it was ever unrolled, or ever came out of the wilderness until the great Protestant reformation, we have no record made of it. In the 5th verse of the 15th chapter we have an account of it being partially unrolled, or opened; and in the 11th verse of the 19th chapter we have an account of its being fully unrolled, or opened. And the white horse comes out again, having many crowns. During this period of the church in the wilderness every mountain and

every island got out of its proper place. A mountain means a government and an island a territory belonging to a government—and there is nothing more easily shown from history than that there was not a government on earth for twelve hundred and sixty years which protected men in the full enjoyment of civil and religious liberty as God designed that a government shall. They were all out of place, not even a territory could be found that extended the privileges (civil and religious) that ought to be given. During the whole period of Papal triumph, from the union of church and state till the Protestant reformation, the church was in the wilderness. But the reformation broke the yoke of tyranny, and loosed the fettered minds, and awoke the slumbering monks. During this whole period, from kings down to peasants, great and small, rich and poor, bond and free, officer and private, all sought protection the best they could. It is true that the whole of the twelve hundred and sixty years was not covered with this picture in its most horrible form, but it was during this time that these things were to, and did, take place. The calling for rocks and mountains simply means their protection by the government. A rock in the scriptures when used as a symbol means something *solid, immovable.* The term is applied to God and to the divinity of Jesus Christ, but never to his humanity, nor to mortal man. These dens and rocks of the mountains were the places of security wherever they could be found. It has always been the case in times of political trouble that some men were safe in some parts of the government, and other men in other parts. So they seek shelter in these dens and hiding places. The 6th chapter closes with an account of their recognizing the fact that they were suffering under the judgments of God for their national disobedience, and that wickedness must be brought down, for man cannot stand against God.

SEVENTH LECTURE

ON REVELATIONS.

CHAPTER SEVENTH.

IN the seventh chapter we have the first subdivision in running down the three lines of history, for the whole of the seventh chapter is parenthetical and was designed, as all other portions of this book which are explanatory, that is, these passages thrown in as explanatory, were designed, to fill up and make each line complete within itself, *as such*, and to make them all complete as a whole.

These parenthetical portions of the book of Revelations do not introduce any new matter, so far as history is concerned, but fill up to make that history complete. I mean that they do not advance either of the lines of history any further, but complete them as far as they had gone before the parenthesis was thrown in. That I may not be misunderstood, let me say that the seventh chapter passes over the same ground that the sixth chapter does, and brings to light what was omitted. The prophet's mind is carried back from the scenes of the dark ages—a Bible obscured, na-

tions agitated, empires falling, men of all grades hiding in obscure places in the government. For awhile we are carried away from the lamentable wails that went up from the heart-stricken of those who inquired who would be able to stand in the great day of his wrath. And before he commences the second line of historic events, which are viewed from a civil standpoint, he gives us a little respite by filling up the first line. He tells us that he "saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree." These angels were standing on the earth, one on each corner, which means Asia, Africa, Europe, and America, and were holding the four winds of the earth. These terms *earth* and *winds* are used as symbols, and mean that the agitated condition of the minds of men in the political ranks were held in check by agencies that God employed, and during the whole time that is covered by the first line, or 6th chapter, that there were some men in the political ranks of earth who opposed the measures adopted by the governments that are the subject of prophecy. And this being true we have another angel brought to view, not one of the four angels this time, but an angel having the seal of the living God. He comes from the east (which, to say the least, is quite suggestive, for the sun rises in the east), to rule and govern the day. This angel comes with the sun, the source of moral light.

"Having the seal of the living God"—THE BIBLE—in his hand, and as its glorious rays begin to shine he cries to the four angels that had the power to hurt, and tells them not to hurt the earth, nor the sea, nor any tree, until the servants of God were sealed in their foreheads. That this angel who came from the east was the true minister of the

Gospel of Christ during this whole period of time covered by the 6th chapter there can be no doubt, unless preconcluded opinions create that doubt, for this angel was ascending from the east and had the seal of the living God, which cannot mean anything less than the living oracles of God, for the servants were to be sealed in their foreheads, which can mean nothing less than to have their minds instructed. True ministers of the Gospel have always been ministers of peace, and have cried out to the powers that have the control of nations, saying: "Hurt not the political nor the religious portions of mankind, *as such, neither any man*—that is what is meant by TREE—till we have sealed the servants;" showing conclusively that there was more than one employed in doing the great work of sealing instructions to the minds of men, and that too, from the sacred oracles, for God has not given us anything else to seal with except the Bible. Now it may be said that the Holy Spirit seals, and that we are sealed with the Holy Spirit. I admit this to be true, but the Holy Spirit seals instructions to the mind by or with the written word; and the seal of the living God is the Bible of God, and the Bible of God makes the impression on the mind, or heart. That which makes the impression is here called the *seal*, and all those who have ever been sealed by the Holy Spirit have been moulded into the image of their Lord "who is that spirit." And their dispositions have been so changed that their greatest desire is peace, they do not want war. They desire righteousness and do not want sin.

There has been thousands and tens of thousands of the children of Jacob sealed with the Holy Spirit of promise—instructed out of living oracles, which were originally committed to their fathers: and there will be yet tens of thousands more sealed before the end of their history.

We have here a definite for an indefinite number, the number twelve being used as a symbol, and meaning *all*; for if these twelve thousand are to be taken literally, and as the definite meaning, that there were just twelve thousand of each tribe of the children of Israel sealed—no more nor less—then truly there was as many of the tribe of Manassas as of the tribe of Judah, or the tribe of Levi or Benjamin sealed; and the most rigid principles of Antinomainism would be established; and that the ten tribes departing from Jerusalem and setting up at Bethel and Dan shared as much of God's favor as those that never left the temple, or holy city: for he is particular to name each tribe and to tell us that there were twelve thousand of each of these tribes sealed. And after he had reviewed that portion of the army of the living God that had enlisted from among the twelve tribes of Jacob, the prophet's eye passed over the vast assembly of the Gentiles, who were congregated among the sacramental host of God's elect, and he exclaimed: "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the lamb. And all the angels stood round about the throne, and the elders and the four beasts, (living creatures,) and fell before the throne on their faces, and worshiped God, saying, AMEN: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God forever, (through time and eternity,) amen. Thus we see how beautiful inspiration describes the condition of those that are sealed. It matters not which of the twelve tribes they belong to, or

whether or no they were of some obscure savage tribe. They were clothed with white robes and had palms of victory in their hands; they had fought and they had conquered; their trials were over for they had "come out of great tribulation;" their robes were washed white in the blood of the lamb. In this parenthetical portion of this division we have substantially the same facts, or great truths, brought to our view that we have in the 14th chapter which contains the beginning of the third subdivision, or the commencement of the third parenthetical portion of John's vision: and it will be seen, as we advance in this investigation, that these parenthesis are thrown in in order to introduce facts in these lines of history, which will cheer the drooping spirits of the wayworn pilgrim while he looks away from those bloody scenes and conflicts through which he has to pass; and placing his eye upon the throne surrounded with innumerable millions of the sanctified and saved, his tears of sorrow cease and joy wells up in the soul. He says within himself: "I, too, will join in that song of salvation to our God, and to the lamb." It is a consolation to me, and must be to all who have proper conceptions of the divisions and subdivisions of this book of Revelations to see that every time that we have a revelation of the sad condition in which rebellion places us, either in this world or in the world to come, that it is immediately followed with another revelation that reveals the glorious condition of all who are faithful until death.

We have just been told, in the other chapter, of the awful fate of the ungodly who said the great day of his wrath is come and who in sadness inquired "who shall be able to stand?" And here, in this chapter, we are told who are able to stand. They are those that have the seal of the living God in their foreheads, and are clothed with

white robes, and have palms in their hands, including all who have been instructed out of the law of God, and done the commandments, regardless of nationality. John saw them before the throne giving vent to the feelings of their souls, in ecstacy shouting salvation. John mentions the fact that is contained in the premises that all the angels stood around the throne, and took part in the wondrous celebration of praise to God and to the *Lamb, who stood* in the middle space between the throne and the blood redeemed, while *they* occupied an outer circle, yet in full view of the throne where the eternal Deity sat enthroned, the dazzling sight of whom caused them to prostrate themselves in adoring wonder, and to join with all the intelligences in heaven, in saying, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever—" the God of angels as well as the God of men. And one of the elders asked John who they were that were dressed in white, and where they had come from? John's reply was that the elder knew that they had come out of great tribulation, and that their robes were made white in the blood of the Lamb, and for this reason they were before the throne of God, serving him day and night in his temple, viz.: in the high and holy place, the Father's house that has many mansions—one for angels, one for seraphs, one for cherubs, and, thanks be to God, there is one for Adam's race, and Christ is fitting up a place in it for each one whose sins are washed away by the blood of the Lamb, and they will draw near the throne, and be next to the elders whose seats are around the throne, where Jesus sits enthroned to-day, who is the object of adoration by all intelligences that have just conceptions of their obligations to God, and who filled and are filling their measure of

duty. They hunger no more, they thirst no more, and have no reason to complain, for the Lamb in the middle space, between them and the throne, supplies all their wants, and the sight of God himself dries up all their tears.

Now, having carried us over the elysian fields of paradise, and watered our thirsty souls, and fed us with the bread of life, we are invited again to take another look at the dark side of the picture, and view the same territory over from a political or civil standpoint, that carries us from the commencement of the history of the kingdom of Christ down the stream of time until the voice of the seven thunders shall wake the sleeping dead.

EIGHTH LECTURE

ON REVELATIONS.

CHAPTER EIGHT.

UNDER the opening of the seventh seal we have the commencement of the second line of historic events, or, in other words, we are carried back to the beginning of the history of Christ's kingdom on earth. We shall find hereafter that the third line, or division, commences with the sounding of the seventh trumpet and with both these, the beginning of the second and third lines, we have an introduction or rather a preface to the historic line of events.

Your attention will be called to this fact more fully when we come to the third woe or commencement of the last full line of events. The 8th chapter commences with the declaration that when the seventh seal was opened there was silence in heaven for the space of half an hour, which is a symbol of an indefinite time. It would seem to indicate that there was nothing more to reveal further in that direction for the time being.

And this is another proof that seven means all, as six seals, and six trumpets, and six vials cover all the ground, and the seventh seal being opened and seeing and hearing nothing, and the seventh trumpet revealing the fact that the kingdoms of this world belong to our Lord and His Christ; and the seventh angel pouring his vial into the air all go to prove just what is expressed in the first verse of the 15th chapter, that each of the seven was last and was a part of each one of the six, and connected with the first, second, and third, as well as the fourth, fifth, and sixth; and being connected with all six it is called the seventh, the pouring out of the seven vials is explanatory of this fact.

Under the opening of this seal, however, John saw seven angels stand before God, and to them were given seven trumpets, and they ultimately prepared themselves to sound, but did not sound until the necessary preparations was made, and this preparation included all the ministry of John the Baptist; and afterwards the setting up of the kingdom of Christ and his personal ministry, the preaching of the twelve apostles to the Jews, and also the ministry of the seventy who were sent out. This preparation extends over the death, resurrection and ascension of our Lord, and, also over the day of pentecost, and all the preaching that the apostles did among the Jews before they commenced preaching to the Gentiles, which was the mystery of God finished. This we will notice more particularly in another lecture. It is clearly shown here that the angels were not prepared to sound as soon as they appeared before God. The same things that are brought to our view in the third, fourth and fifth verses of this chapter are substantially reproduced in the closing part of the eleventh chapter at the sounding of the seventh angel's trum-

pet, or the beginning of the third woe. This preparation is indicated here by another angel coming and standing at the altar with his incense in the golden censer.

We have said before that angel, as a symbol, means an agent that God employs, or a succession of agents employed to accomplish the same work. It includes message as well as messenger. To illustrate this thought more fully, in Scripture parlance, the American and foreign Bible society is an angel, and all its practical operations are included in the term angel. The Bible Union is another angel. The home and foreign tract society is another. Also the Sunday school conventions, etc. The term always includes all that are engaged in the same work, so all who were engaged in opening up and preparing the way for the Gospel to be preached to the whole world was the angel who came and stood at the alter with his golden censer filled with incense and fire of the altar mixed with it, which was cast into the earth, and started out voices, thunderings, and lightning, and an earthquake that shook the Roman empire to her foundation. This angel includes the shepherds on the plains of Bethlehem, and even the heavenly songsters that announced the birth of the Redeemer, who took their part in preparing these seven angels to sound. For you will notice that the seven angels did not begin to sound till after the voices, and thunders, and lightnings, and earthquake had completed the preparations, and that was not fully done until the death of Stephen at the end of Daniel's seventy weeks.

It will be remembered, that we have said before, that at the end of the sixty-ninth week the Savior was baptized, publicly owned by his Father, anointed as the most holy, and at the end of that week the Gospel went out to the nations, Dan, 9:27; Acts, 8:4. We see then seven years

of preparation before the angels were prepared to sound. In Daniel's style it was the confirming of the covenant with many, and like an army being armed equipped preparing for an aggressive movement. The church was these seven years being organized, and officered, preparing to go out into all the world to preach the Gospel to every creature. There was one altar before the throne, and all the prayers of the saints could then be put into one vessel. The golden censer would then hold all the prayers; for then all prayed alike, one did not pray for one thing and one for another while the preparations was being made. The disciples were of one heart and one soul, and were steadfast in the apostles' doctrine. Their singing, praying and preaching was in harmony; they showed their faith by their works, and labored, to accomplish what they prayed for.

They mixed a little of the word of God with their prayers, which is here called the fire from the alter. They filled up the golden censer with it, and that is what produced the earthquake, meaning, a revolution of the religious principles of the empire being effected by the thunderings, lightnings and voices which was the preaching and praying, and religious exercises and moral influences of early Christians. The same result followed the faithful efforts of Christians in the sixteenth century that produced the earthquake spoken of in the 13th verse of the 11th chapter. We have the base of this symbol recorded by Amos, who prophesied fifty years before Isaiah did, and he tells us that a literal earthquake occurred, from which he dates the beginning of his own career as a prophet. He speaks of an earthquake which occurred two years after Uzziah reigned as king of Judah, and it was seventy years after the reign of Uzziah that Isaiah prophesied of an

earthquake that would be produced by the preaching of Christ and His apostles. Isaiah tells us that it would be introduced with tempest, and a great voice of thunder, and devouring flames. Isaiah xxix. 6. John using the same symbolic form of speech describes the same introduction of the Gospel among the nations. I shall be under the necessity of elaborating this thought in my lecture upon the sixteenth chapter. The angels prepared themselves to sound. And the "first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth." When the Gospel was first preached, during the first centuries, its effects truly were like a tempest of hail, and devouring flames. The "hail and fire mingled with blood," describes the condition of things produced by the opposition to the Gospel, which caused blood-shed and destruction of one-third of the Christian lives during the persecutions of Pagan Rome. That the hail was the power of the Gospel we need only turn to Isaiah, xxviii : 17, to confirm. And this is the meaning again in this book of Revelations. In the last verse of the sixteenth chapter we have the same view presented to us of the Gospel being as a hail storm ; but we will read the passage in Isaiah that all may see that the term is used as a symbol : "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation ; he that believeth (on me) shall not make haste. Judgement also will I lay to the line, and righteousness to the plummet ; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand."

I presume no one will question the fact that this whole passage, quoted from Isaiah, has direct reference to Christ,

and includes his personal ministry, his death and resurrection, and the power which he imparted to his apostles. Indeed, the man must be lost to a sense of the meaning of scripture language that can warp his theory so as to make it conform to any other view. John used the word *hail*, in the same sense, describing the weight of a stone as being the weight of a talent; and words that are spoken by the direction of the Holy Spirit have been, and are, just the weight of the talent of the speaker. And the word being confirmed by miracle was the power that Isaiah spoke of which was to sweep away the refuge of lies, and break the covenant with death, and disannul their league with hell. This hail and fire of the Gospel, (for the word of God is called fire as well as hail,) produced the trembling in the political ranks that is here called the earthquake. And just such a revival of religion as took place, when imperial Rome was set on fire, was a tremendous earthquake, and caused the entire overthrow of pagan Rome, as the earthquake mentioned in the 11th chapter laid the foundation of the overthrow of Papal Rome by shaking down one tenth part of the power that supported the Pope.

The persecutions that followed in immediate connection with the great revival of the first, second and third centuries were peculiarly terrific. We have mentioned before that not less than half a million of honest Christians perished at the hands of pagan Rome during these three hundred years, but the sound of the first trumpet reached a little farther down, and its faint tones are heard through the fourth and fifth centuries. During this whole period, from the day the chief corner-stone was laid in Zion, and the mighty tempest began, and the waters did overflow and cast down the earth, as Isaiah said they would. The waters being the word and the political powers the earth, then all

is plain the political powers were cast down. During this period, however, the hail and fire were mingled. It is stated in history that some of the largest cities of that day had their streets illuminated with the burning bodies of pious Christians.

But the second trumpet sounded which brought about a mighty change. There was, "as it were, a great mountain burning with fire," and, "was cast into the sea, and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." The red horse of war triumphed for awhile, but the white horse of peace, like a cloud in time of storm, overpowered pagan Rome, and with her hail and fire reached the heart of the emperor and the rider was crowned with victory. In the fourth century the whole Roman government was permeated with the influence of Christianity; the foundation of paganism gave way, and the whole Roman government, by their emperor, adopted Christianity as their religious system. The mountain was cast into the sea; effusion of the ecclessiastical and political powers took place; the foundation for the Papacy was then laid: the influence of Christianity was weakened, one-third of the moral influence of the church was lost; the sea became corrupt with bloodshed, and the power of the church to send the Gospel to the nations was obstructed. It must not be forgotten that the term mountain used as a symbol always means a government of some kind—either the government of God over rational creatures, or the government that Christ established, which is called "his kingdom;" or some government established on earth, by men, which is referred to in the phrase "kingdoms of this world." This great mountain, pagan Rome, was cast into the sea, and finally sunk

to rise no more; and there was the end of the vision of the first king of the first universal kingdom of this world. The great image was scattered when the great mountain was baptized. Here let me offer additional proof of the symbolic import of these hieroglyphics. Isaiah, in the 55th chapter, speaking of the Christian dispensation says: "The mountains and the hills shall break forth before you in singing, and all the trees of the field shall clap their hands." This was to be the effect of the word going forth out of the mouth of the Lord: so testifies the Holy Spirit—Isaiah lv. 11, 12. Hills sustain the same relation to mountains that states do to the general government, and all the trees mean all the people; "and they shall clap their (glad) hands." That this prophecy of Isaiah had special reference to the personal ministers of Christ, and the establishment of the present dispensation, none will question. It is only a more full development of the prophecy of Isaiah, as recorded in the second chapter, where he says: "The mountain of the Lord's house shall be established upon the top of mountains, and shall be exalted above the hills; and all nations shall flow unto it." The meaning of which is that the government of Christ was to be established permanently above political institutions, and that all nations should be fellow heirs and partakers of Christ through the Gospel. Isaiah tells us more than this: even that "many people shall say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." He will teach many nations, and rebuke them for their idolatry; and they shall convert their instruments of death into farming implements, when they shall walk in the light of the Lord, Thus showing

the principles seven hundred years previous to their being taught by him who spake as never man spake, for Christ opposed the union of church and state, and forbade the shedding of man's blood. But the great misfortune was that, in the union of church and state, Christianity took upon her shoulders the weight of political corruptions, which stifled her vital principles. It is true that many thought that the union of church and state was the only hope of salvation for the church, and therefore sought such union—they wanted protection by the strong arm of the law and fled into the wilderness. But sad experience taught them that while the church was protected by law, being blended with the government, that she was burthened with the sins of the world, and soon became secularized, and prepared the way for a Papal head, by first dividing the great government east and west, and then subdividing the western empire into ten kingdoms by the senate of Rome attempting to abolish idolatrous worship by law, which soon led to a revolt of the western colonies, or states of Europe, and they tore down the western empire. The Gothic wars began in less than ten years after the religion of Rome was established, by her senate adopting the system of Christianity, and in just sixty-five years the whole western empire was scattered into ten fragments, and the great image of the king of Babylon was then scattered to the four winds. "The (once) little horn" of Daniel, that afterwards became great and planted himself in the most holy mountain, now exhibits his ten horns, and the first imperial form of Christian Rome went down under the generalship of the king of Herculi, and in its overthrow we have the seventh head wounded to death,—spoken of in another chapter. The Ostragoths then carried on a reign of terror, under pagan rule, for eighty-five years,

and then the deadly wound was healed by the king of Italy in restoring the Christian form of worship throughout the kingdoms of Europe. In 606 Boniface the III. was declared universal Bishop over all the holy churches, or the ecclessiastic head of the kingdom of Christ according to their construction of the two terms *church* and *kingdom*, when they united the heads and horns. These were the effects of the burning mountain being cast into the sea.

The way was then prepared for other heresies to follow; "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and the fountains of waters;" (which are explained in the seventeenth chapter to mean people, multitudes, and nations). This star was Mahomet, who took his rise six years after the Papacy was fully developed; and in the year 612 he began to propagate his doctrine in the East, and it had its influence chiefly over the Eastern nations. He soon got up an organization *like* a church. It was not a church but *like* one. He laid arrogant claims to be a true prophet of God, and admitted that Jesus was anointed as a true prophet, but denied that Jesus was anything more than a prophet. He contended that Christians were wrong in worshipping Jesus as God. Being I have the Mahometan Bible, or Koran, I will quote a few extracts from it. On page 400 it reads, "Jesus is no other than a servant whom we favored with the gift of prophecy, and we appointed him for an example under the children of Israel; and he shall be a sign for the approach at the last hour; wherefore, doubt not, and follow me, (Mahomet,) in the right way." In reference to the conception and birth of our Lord, he says, on page 41, "The angels said, Oh, Mary! verily God sendeth thee good tidings, thou shalt bear the word proceeding from himself,

his name shall be Christ Jesus the son of Mary." And on page 84 he says, "Verily they are infidels who say that God is Christ, the son of Mary." The doctrine of Mahomet was that he himself was a superior personage to Jesus Christ, and on that ground they persecuted Christians. They called Christians idolatrous worshippers, because they worshiped Christ as God. The Mahometans are alike hostile to Jews, Christians and pagans. They are the bitterest persecutors that the world has ever seen; and "wormwood" was the proper name to give that fallen star, (Mahomet,) and his followers, are properly called "bitter waters;" for the most cruel wars that the world's history records has grown out of the contests between Catholics and Mahometans; each party claiming to be *the* true church, or kingdom of God.

The way being prepared, the fourth angel sounded, and a part of the sun was smitten, and a part of the moon and stars were darkened and a third part of the day and of the night passed away before this influence was counteracted. It became an absolute necessity to have a part of the Bible obscured in order that the Pope might hold his grasp and maintain the principles of Catholicism against Mahometanism and pagan idolatry; and in putting out heaven's light the world sustained a great loss. Prominent men of the church lost a part of their influence and many of them abandoned their sacred calling, as religious teachers, and fell back into political circles. The same condition of society is referred to here that was referred to under the opening of the fourth seal. The dark ages were brought on by obscuring the light of the Bible by having it wrapped up in the Latin language, and a bad translation at that, and by government authority it was kept there for a time, time and half time. The men of the world helped to put

out this light, and wrapped themselves in moral gloom, paving the way to the Papal chair, who placed the crowns on the heads of kings. The clergy then began their penny speculations, dealing out the writings of men, clothing the word of God in sackcloth, so that there was one-third part of the day that the Bible did not show at all, and the night was so deranged that the moon and stars failed to give light. There was one thousand two hundred and sixty years of the dark ages, and this period is called a day, one-third of which was four hundred years, during which time the reading of the Bible by the laity was strictly forbidden. The darkest time of the dark ages was forced on by the assumptions of the Pope, as we shall see under the sounding of the next trumpet. The twelfth, thirteenth, fourteenth and fifteenth centuries are embraced in this period. The church was entirely obscured, being swallowed up by the secular powers. The woman was in the wilderness; but in the midst of this dismal scene the prophet saw an angel flying in the midst of heaven, crying, "*Woe, woe, woe,* to the inhabitants of the earth," by reason of the voice of three trumpets yet to sound. These three woes distinctly mark three divisions, or the three last trumpets. The first one ending with the 11th verse of the 9th chapter, and the second one ending with the 14th verse of the 11th chapter. By a close observance of these divisions it will be seen that the first woe trumpet begins with the sounding of the fifth trumpet, and the second commences with the sounding of the sixth trumpet, and the third commences with the sounding of the seventh trumpet. The first begins with a new era in the Papacy, and covers the darkest time of the dark ages. The second begins where the first closes, and covers the whole period from the dawn of the Reformation till the dawn of the

Gospel over the nations. Under the sounding of these two trumpets, (the fifth and sixth,) we have the means brought to light that brought on the darkness which covered the four hundred years, and also the means that dispelled that darkness and raised the nations to occupy the sphere which God designed they should. We have the fact definitely stated, that when the seventh angel's trumpet began to sound, that the mystery of God was finished; the meaning of which I shall notice in full at the proper time. The third woe begins with the sounding of the seventh trumpet; and the sounding of the seventh trumpet and the opening of the seventh seal, and the finishing of the mystery of God are coetaneous events, and equivalent to saying the beginning of the Gospel of Jesus Christ, or the mystery of God revealed; showing that the opening of the seventh seal was intended to cover all the ground that the other six had covered, simply passing over it again, viewing it from another standpoint; and the seventh trumpet, in the same style, covers the ground the other six had covered, and views it from another standpoint. The opening of the seventh seal brings out the seven trumpets, and the sounding of the seven trumpets brings out the seven vials of wrath, which are explanatory. And to prevent mistakes we have the beginning of the last line of historic events to commence directly in connection with the sounding of the seventh trumpet, where the third woe begins. This is the only key that will unlock the fountain of light, and with this key in our hand we are prepared to hear the fifth angel sound.

NINTH LECTURE

ON REVELATIONS.

CHAPTER NINTH.

ND "The fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key to the bottomless pit; and he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the rain were darkened by reason of the smoke of the pit."

It must strike every mind with some force that some new movement is set on foot in the religious world by the falling of another star. When a star fell under the sounding of the third trumpet that star fell on the rivers and fountains of waters. But now a star falls from heaven to earth, "and to HIM is given the key of the bottomless pit." This pronoun (*him*) must refer to some particular person who descends to the *earth* (which means the political powers.) It will be remembered that these three woes are to fall upon the political powers, or men of the world. The stars that were held in the right hand of him who was walk-

ing among the candlesticks were explained to be the pastors of the churches, and, of course, the same term applies to a succession, and so in this case the star applying to the Pope applies to a succession of popes. We are informed in history that in the twelfth century one of the popes assumed the power to change the condition of the dead, and to unlock the infernal regions, and let the souls out of purgatory; and he went further than that, even claiming the right, as well as the power, to sell license to living men that they might indulge in sin and escape punishment after death, having bought the right from the viceroy of the Son of God. This assumption on the part of the Pope created a superstition in the minds of the masses of the people that darkened the religious heavens, and brought on all the train of horrors which blackens the page of history for four hundred years, while the woe was falling heavily on the ignorant and ungodly portion of men.

"Smoke" is a symbol of influence exerted over the minds of men, in this case, and "the bottomless pit" means a place without foundation in fact. And no other symbol would have so suitably described this influence, for swarms of ignorant preachers and teachers, in the dark ages, came out of the smoke, to whom it was given to torment ignorant men and women for four hundred years, and more especially for one hundred and fifty years, commencing in the beginning of the thirteenth century, at the establishing of the inquisitional army, for then it was that no one had a right to question the power that the Pope assumed, and it is impossible for us to estimate the full extent of that influence. The power was first assumed by the Pope and then delegated to the priests, and the necessity of the order of the Jesuits was then seen and felt. This created the necessity for an inquisitional army in order to enforce

the doctrines of the Pope; and then to secure success to this army the laity were strictly forbidden to read the scriptures. This army was called out by Pope Innocent the III, in the year 1204, and the Bible taken from the people in 1229, and in the same century there were two general councils held, when the Waldenses were condemned as heretics, and the doctrines of transubstantiation and extreme unction were manufactured, and the order of Augustine established. It was truly a smoky time, and favorable to the operations of the Jesuistic priests who went about selling indulgences, and praying men out of purgatory. They went all through the western empire and were protected by the inquisitional army, and as a matter of policy they had to appear in the character of ministers of Christ. They were commanded not to interfere with the lives of men but to act as detectives for the government, and carefully guard against the common people reading the Bible: and if they should find any doing so they should simply report them to the civil authorities, (the inquisitional army), and there was five months (one hundred and fifty years) of this reign of terror, this time of torment by the sting of these locusts, (that were false teachers.)

This was the time spoken of under the opening of the fourth seal when men prayed to die and death fled from them. The general appearance of these priests indicated that they were connected with an army, yet they acted as ministers of the Gospel. They had crowns that shone and looked as bright as gold. They were men of intelligence but effeminate in their actions. They had but little association with the opposite sex, yet they used their influence in maintaining a consolidated government, and were protected by the crusaders that were sent out by the government, and being associated with them the sound of their

wings was as a sound of many horses running to battle. These priests were so graded in their rank as to have heads and tails in office, and it was with their tails that they did sting as a scorpion. The Pope was king over them, which shows that every grade of office in the ministry below the Pope belongs to the tribe of locusts. That the angel of the bottomless pit means the Pope needs no argument. His name in the Hebrew is called Abaddon, and in the Greek Apollyon, and in plain English it means destroyer. Jesus Christ came to save men's lives but the assumed successor destroys men's lives.

We have now been told how the woe fell on the ignorant and the ungodly—for these locusts were to kill no one and not even to hurt men who were instructed from the Bible, but only to torment those who had not the seal of God in their foreheads. This trumpet closes its sound by telling us that one woe is past and that two more are to follow. When the sixth angel sounded, John tells us that there was a voice came from the four horns of the golden altar which said to the sixth angel to loose the four angels who were bound in the great river Euphrates, and "the four angels were loosed," The four horns of the golden altar which are mentioned here is the power of prayer at the altar in the four quarters of the world; or, in other words, the altar of prayer set up by Christians in all four of the grand divisions of the earth—Asia, Africa, Europe and America. Wherever a true Christian prayed he prayed for the time to come when the power of the Pope should be broken. These prayers going up from all parts of the world are called a voice coming from the four horns of the golden altar, and in the very next century the mighty work began that ultimately broke the chain and loosed the fettered millions. John Wickliff gave the first translation of the Bible into

the English language, and then we had translation after translation, in regular succession till the four angels were loosed. The four angels were the soldiery of the four quarters of the earth that were bound by Papal authority. I had better remind you once more, however, that no prophecy in the scriptures applies to a nation or people until that nation or people are in some way connected with the people of God, who are favored with the living oracles. And the four horns of the golden altar, and the four angels that were bound, and then loosed, must in our minds be confined to that portion of the world where the Christian religion and the Catholic church were having their conflicts; for these are the two powers which are now the subjects of prophecy. The great river Euphrates which ran through the literal city of Babylon was for a long time the means of life for that city, but finally became the means of her destruction, and that being a fact it is used as the base of the figures mystery Babylon and the great river Euphrates. Mystery Babylon is placed for the Roman Catholic church, and the great river Euphrates for the ten kingdoms that supported her. These four angels "were prepared for an hour, a day, a month and a year to slay the third part of men." After the Bible began to come to life (as we shall notice hereafter), the light shone and drove the monks out of the monastery. Germany was then loosed and Switzerland was soon loosed, and then England was loosed, and so they kept on until all Europe was loosed, and it has been just three hundred and ninety years since the hour of preparation began. The invention of printing, and the first translation of the Bible from the original Greek into English, were coetaneous events. The prophetic time marked off for the loosing to be accomplished was, in round numbers, three hundred and ninety-one years;

and according to the prophetic time the day of preparation commenced, and afterwards the month of preparation commenced, and likewise the year had its commencement. The year's preparation commenced with the death of Henry the VII, who was the last loyal king that the Pope ever had on the throne of England. And in a few years the blow was struck by Luther that ultimately loosed all the powers of earth, and to-day there is not a kingdom on earth that is giving its support to the temporal power of the Pope.

Inspiration here points out the very means by which this great Antichrist power was to be destroyed. The symbols that are used in this connection clearly point out the use of firearms in breaking down the opposition to the Gospel. I would not intimate, however, that the use of firearms, or any mode of warfare, is moralizing in its tendency, but war has destroyed the power that prevented the Gospel from being preached to the people, and let the Gospel go free which does moralize the people. The number of horsemen John saw he estimated at two hundred thousand thousand, which, according to our estimate, would be two hundred million. It will be remembered that the term horse, as a symbol, means prevailing spirit. Then John saw, that during the four hundred years which it took to destroy this power, that there were two hundred millions of prevailing spirits that were opposed to Popery, and loaned their influence to destroy it. Thus John saw the prevailing spirits of the nations that were determined to overthrow the power which placed the galling yoke upon the neck of the nations. They had their breastplates, which was the power of the government. They secured their victories by igniting gun powder; and their armies were headed (marshalled) with men of lion-like disposi-

tions; and out of the mouths of the firearms issued fire, smoke and brimstone. And by the command of officers, and the active engagements of soldiers, the fire, smoke and brimstone (which are the chemical parts of the ignited powder) men have been killed until the words of God have been fullfiled in the downfall of the Papal power. And the power to kill has been, and is yet, in the mouths of cannon, muskets and other weapons of war. But their power was in their heads and in their tails, (or bayonets,) with which men do hurt and do the work of destroying lives; yet neither the cruel wars—even the thunders of Sevastopol—nor the multitudes of battles that have beaten down the powers of the Pope; no, nor the sufferings of the siege at Paris, nor all combined could ever moralize a people. Yet God sends the sword over nations and the people for their rebellion against him; but he does that to break down their pride and hostility against his government. Yet that only prepares the way for the Gospel to reach the hearts of the people, and lead them to repentance and salvation, and cause them to abandon idolatry, thefts, and fornications, which make a people a stench in the nostrils of the Almighty. There is a way to stop these sins against God, and he has determined that it shall be done; and so another angel is dispatched to inform the prophet that there yet is balm in Gilead and a physian there.

TENTH LECTURE

ON REVELATIONS.

CHAPTER TEN.

THE 10th chapter opens with the announcement that "another mighty angel came down from heaven, clothed with a cloud; and a rainbow was upon his head and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices." John "was about to write it down," when a voice from the heaven said unto him: "seal up those things." This is the only passage in the whole vision where John was directed to conceal that which he heard. As to what the seven thunders uttered I have no speculation to offer, and feel no disposition to reach forth the puny arm of rebellion, and attempt to tear from the archives of heaven the secret will of God, which is sealed up. "Secret things belong to the Lord our God; but those things which are

revealed belong unto us, and to our children." This entire chapter, and fourteen verses of the 11th chapter, are again parenthetical, and belong to the sounding of the six trumpets. A mighty angel comes down from heaven—not a star falling, this time, but an angel—a messenger with a message; an agent that God employs to carry out his purposes. This angel is described very nearly like our Lord in the first chapter; and this angel must mean the true ministers of Christ who have reflected his image in all ages of the Christians era, but seemed to stand more prominent about the close of time. This angel had in his hand a little book which was open, showing conclusively that ministers have no sealed messages.

John was looking at the Bible in a living language. The Bible was the open book, and this angel is like the one mentioned in the parenthetical part of the opening of the seals, the one who ascended from the east, having the seal of the living God, and told the four angels to hurt not the political powers, nor the religious powers, &c. This angel comes with the same document, and sets one foot upon the religious and the other upon the political powers; and he too cries with a loud voice as when a lion roars. The angel mentioned in the seventh chapter also cried with a loud voice, but this one is answered by the voice of seven thunders. With an open Bible in hand true ministers of Christ set their feet upon the sacerdotal as well as the political powers of earth, and cry with loud voices to hurt no man for his religious opinions. This angel is clothed with a cloud—a cloud of witnesses as Paul calls them in writing to his Jewish brethren.

I have said that I should not speculate as to what the seven angels revealed to John, but it is no speculation to say that the connection shows that what was sealed up were things

directly connected with the history of the end of this world. When this world will end we do not know, neither do angels know—no, not even the Son himself, *as such*—none but the father knows, and He has wisely suppressed the revelation of that time, but has told us of signs that will precede the coming of Christ and the end of the world, and has told us to watch and be ready. After John was ordered to seal up that part of the vision that the seven thunders uttered, he tells us that the angel that stood upon the earth and the sea, lifted up his hand toward heaven and declared that time was no longer, showing conclusively that the things uttered by the thunders reached down to the end of time. Then we have in the 7th verse an item thrown in which is quite suggestive. It seems that the angel with the book in his hand had authority to announce the fact that time would not last any longer after the events took place that were made known by the voice of the seven thunders; but there was one more trumpet to sound that was to make still further discoveries; and when the voice of the seventh angel's trumpet begins to sound we have to go back and commence at the very beginning of the Christian era, and pass over the whole territory once more. The great trouble with theologians has been to ascertain the precise epoch when the seventh angel's trumpet begins to sound. This epoch being once settled by the teachings of the Bible half the rubbish is cleared away, and half the darkness that hangs over this subject is dispelled. I have said that the 7th verse was thrown in here, and, is quite suggestive; and so it is, for it is a kind of keystone to the arch which supports the bridge across time, and as it is of such vast importance let me read it to you slowly, and I wish that I could so emphasize every sentence in this verse that it would become stereotyped in your minds. "*But in*

the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." A proper understanding of this verse is not only essential but indispensably necessary to a correct understanding of all the subsequent part of this book, and indeed the entire book itself is wrapped in mystery without a correct understanding of the 15th verse of the 11th chapter, where the keystone is put into the arch. We must understand what the "days" mean that are spoken of in this seventh verse, and when they begin as well as when the seventh trumpet began to sound, and then understand what the mystery of God is that was finished in the beginning of the days which the trumpet was to sound; and then we shall have a clear understanding of what is meant by the kingdoms of this world becoming the kingdoms of our Lord and his Christ; and I hope by the light of God's eternal truth to be able to show that the kingdoms of this world are *now* the kingdoms of our Lord and his Christ. I shall find a place in my next lecture for an argument to prove this proposition, and show that the trumpet has already began to sound. The seventh angel spoken of here is not Gabriel who is to sound the last trumpet, and this seventh trumpet is not the last trumpet that is to sound—for the last trumpet is to awake the sleeping dead—it is to sound in connection with the Archangel, who is Christ. He told us whilst on earth that his voice should be heard by all that were sleeping in their graves, and that they should come forth. Paul tells us that the dead shall arise when the last trumpet shall sound, but this seventh trumpet is simply one of the series of the seven that covers all the ground, and occupies days, which mean years, we know not how many. It is to sound for years but the mystery of God is to be finished in the

first years of its sounding, for it is said that when the seventh angel's trumpet begins to sound that the mystery was finished, and that, too, as God has declared to his servants by the prophets, or to his servants the prophets. We can locate the commencement the epoch is pointed out to us when the trumpet did begin to sound, and when the mystery of God was finished. It was at the close of the prophecies of the Old Testament, or when the prophecies were fulfilled concerning the coming of Christ. "The law and the prophets were until John." But John proclaimed the reign of Christ and Jesus himself affirmed that the time was fulfilled, and that his reign over the Jews had commenced, and he finished the work his Father sent him to do; and the finished work of Christ was the Gospel in *fact* and complete. But the full development of the things that the holy seers desired to look into did not take place until the calling of the Gentiles, and that was not publicly announced to the nations until the day of Pentecost. The mystery of God was then finished as he had declared to his servants the prophets. To finish was to fully make known. And when a thing is finished it is done. And it is quite instructive to notice that when the seventh seal was opened there was silence in heaven, but when the seventh trumpet sounded there were great voices in heaven; and when the seventh vial was poured out there came a great voice out of the temple of heaven.

So we see by looking at these passages that John *heard* nothing when the seventh seal was opened but *saw* the seven angels standing before God: and when the seventh trumpet sounded the voices in heaven declared the kingdoms of this world as belonging to our Lord and his Christ; and when the seventh angel poured out his vial into the air the same voices in heaven proclaimed it done or finished.

That was the ground of the voices, and thunders, and lightnings, and hail storms, and earthquakes, that are spoken of under metaphor in both the Old and New Testaments. The finished work of Christ is the Gospel of Christ, and it rolled in thunder tones among the nations in the days of the apostles. The lightnings flashed from pole to pole, while the clouds of hail were gathering, in the days of Luther, and the stones were falling upon the heads of the nations of Europe, and it will yet beat like a storm upon all nations. The Bible is a lamp to our feet, and a light to our pathway, and I will now make a few quotations from it as a foundation for a short argument to prove that the mystery as finished was the Gospel made known to the Gentiles, "according to the revelation of the mystery which was kept secret since the world began"—Rom. xvi. 25. Here we see that the mystery which had been a secret was revealed and manifested by the scriptures of the prophets, and Paul declares that the commandment of the everlasting God was to make this mystery known to all nations in order to their obedience of faith. There was a design in making the Gospel known, but the design had been kept secret in former ages, but it was then no longer a secret but a mystery revealed.

In the apostle's argument to the Corinthians, when he was establishing the certainty of the resurrection of Christ, he shows the necessity of a change before our bodies are prepared for the celestial regions. He says in 1st Cor. xv. 51; "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." If, then, this mystery was shown to the Corinthians, or explained and made known, it was not wrapped up as a secret, but it was the Gospel that Paul had previously preached to them before he wrote this letter. And he says that that Gospel was the

death of Christ, and the resurrection of Christ, according to the Scriptures. He also tells the Galatians that if any man or angel preaches anything else besides what he had preached, that such a messenger should be accursed. Paul likewise affirms that the Gospel which he preached was not taught to him by men, but was a direct revelation from Jesus Christ, and that revelation was for Paul to preach Christ to the Gentiles and he was not disobedient to the call. Gal. i. 11, 12, 19. To the Ephesians he says, "Having made known unto us the mystery of his will." Eph. i. 9. The word "us" in this connection applies directly to the Jews that were belivers in Jesus as the Christ. We find that the two terms "we" and "us" are used in addressing the Jewish portion of the church at Ephesus, and the terms "ye" and "you" were used in addressing the Gentile portion of the membership: and when addressing them indiscriminately he used the term "our." By reading the 1st chapter it will be seen that the mystery was made known to the Jews according to the pleasure and purpose of God; and that the calling of the Gentiles was a part of this mystery will be seen by turning to the 3d chapter. Paul was a prisoner at Rome for preaching the Gospel (or mystery) to the Gentiles. He asserts this and, furthermore, that it was by a revelation from Christ made known to him. Paul refers them to a letter written on a former occasion in which they could find the manner that the revelation was made, the substance of which was that the Gentiles should be fellow-heirs and of the same body, and partakers of the same promise in Christ. This special favor was conferred on Paul to preach the unsearchable riches of Christ to the Gentiles, and make all men see the fellowship of the mystery. And finally he asks his brethren to pray for him that he might open his mouth boldly,

and make known the mystery of the Gospel. In his letter to the Colossians, in the 1st chapter, he says : "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God ;" which he says, is the mystery that had "been hid from ages, and from generations, but now (that is in Paul's day) is made manifest to his saints : to whom God would make known what is the riches of the glory of this mystery among the Gentiles : which is Christ in you, the hope of glory." And in the 3d verse of the 4th chapter to the Colossians, he asks the brethren to pray for him that a door of utterance might be opened, that he might speak the mystery of Christ for which he was then in bonds. I make one more quotation and then close. In writing to Timothy he says : "Great is the mystery of Godliness : God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." From all these quotations it may be seen that the term "mystery" is used as an equivalent of the Gospel, for it includes the manifestation of God in the flesh, the vindication of Christ from vile calumnies that were heaped on Him by an earthly court, seen on earth in His risen body, proclaimed to the nations of the earth on the day of pentecost, believed on by the Jews and Gentiles after he ascended to heaven. If this was not the finished mystery, or Gospel complete, it would be hard to find the meaning of any word in the Bible. If such a thing were possible I would say that it is doubly certain that the Gospel or mystery was finished, that is that the whole scheme of redemption was complete in the days (or years) that the seventh angel's trumpet began to sound ; meaning that the seventh angel did sound at the commencement of the Christian era, where the last line of

historic events begin. And in this book of Revelations it begins with the 15th verse of the 11th chapter, and closes with the last verse of the 20th chapter. With these facts before the mind, we are prepared to proceed and notice the angel with his book in his hand. The voice that had told John to seal up the things which were uttered by the seven thunders, spoke to him again and told him to go and take the book out of the angel's hand that was standing upon the sea and upon the earth. John went to the angel and asked for the book. His reply to John was, "Take it and eat it up," assuring him, at the same time, that its contents would be bitter when he digested it. John doubtless understood the import of the reply that the reception of its contents would be pleasant, but a knowledge of them would give sorrow, yet he was anxious for the experiment, and at once took the book and ate it up, and found it just as the angel had said—sweet to receive, but bitter to know. There is an incident in my own history that will illustrate the meaning of this passage.

During the time of our national trouble, my brother-in-law, who lived south of me, was arrested and taken to Rock Island, north of me. After he was there several months his daughter came from the south, to where I lived in Kentucky, and requested me to go with her to Louisville to see if anything could be done in military circles to get her father out of prison. Arrangements were accordingly made for us to start north on our mission. We started on horseback for the nearest depot, and after going about two hundred yards, we were hailed by the voice of a messenger. On looking back we saw a letter in his hand. We waited impatiently for him to reach us. The moment the letter was handed to Mary it created a pleasant smile. She recognized the hand-writing of her oldest brother, who was

at the time in the same prison with their father. She said to me: "Uncle, we will hear from papa upon opening the envelope." She saw the heading: "Dear sister, father is dead." Her joys were turned to mourning, and her smiles to bitterness of soul. John knew that the book contained a complete history of the kingdom of Christ: and, beginning with the introduction of the Gospel, he traced the church down the stream of time till Gabriel shall sound the funeral knell; "time shall be no longer," and oh! how anxious he was to get possession of the knowledge of the history of the church—"the bride, the Lamb's wife." But alas! for John. Such knowledge pained his heart while he stood alone on the sands of Patmos, weighted down with many years toil and anxious thoughts. He knew that all the rest of the apostles were gone to their reward. Speaking after the manner of man, persecution had brought them to untimely graves. His brethren of the family of Abraham had been scattered for more than twenty years. The Jews were not allowed a place of worship, according to the customs of their fathers, in all the holy land. Christians were driven from their homes while the tyrant Domitian panted for their blood. In looking with a prophet's eye, he saw the picture of suffering saints mapped out before his immortal mind—the martyr fires burning, and the thousands who were starving within the prison walls; the church fled into the wilderness, and kept under the ungodly rule of Gentiles for more than a thousand years, while the Bible wore the weed of mourning; and the millions of wicked men that would fall in battle and perish forever. Such a scene passing before the prophet's mind was enough to sicken his heart and fill his soul with bitterness. Overwhelmed with such calamities he stood as a monument of God's mer-

cy; and to bind up his broken heart, and dry up his bitter tears, the angel tells him that he must prophecy again, that he is not done prophecying yet; that he must pass once more over the whole ground, and must prophecy before many people, nations, tongues and kings. He must tell what he saw to potentates of earth, and make the vision known. But before he commences the grand drama he must be allowed a little space to pen some other incidents in the history of the church, that he had not recorded before, and leave upon the page of history the important fact recorded that heaven's light was not all put out. The Bible was still to talk through all the dark ages, the truth was to triumph, the witnesses were to stand on their feet fill their enemies' hearts with fear, tear down the opposing power, and close up the second woe; and now we are ready to see the measuring reed in the hands of the prophet.

ELEVENTH LECTURE

ON REVELATIONS.

CHAPTER ELEVEN.

IN this chapter we have a continuation of what the angel was revealing to John, and John having to prophecy again and go before kings and rulers, etc. In the first verse John tells us that there was a "reed" given unto him like a rod, and the angel said to him to arise and measure the temple of God, and the altar, and them that worship therein, but to leave the outer court unmeasured, for it was given to the Gentiles, and they would tread the holy city under foot forty-two months. The reed which John was to measure with was not a literal reed of any kind nor a literal rod, neither was the measurement of the temple, nor the altar, nor the worshipers to be measured by inches feet or cubits. In order to get before our minds the true idea of this measuring reed we must go back to the prophet Ezekiel (xl, 2) and then we shall have to go forward to the 21st chapter of this book to get the proper name for the reed. Ezekiel had a vision in his day, and that vision

reaches down to our time, and passes on with John's vision to the time when the bride shall make herself ready, and the marriage of the Lamb take place. Ezekiel saw a man whose appearance was like brass, and at that time Ezekiel (in spirit) was living down in the days of Christianity, for he was brought by the God of heaven into the land of Israel. (It is true that his body was still in Babylon confined within the walls of the great city—he was among those that wept when they remembered Zion.) He was set upon the top of a high mountain, the mountain of the Lord's house that Isaiah spoke of, which was established upon the top of the mountains, and exalted above the hills—the mountain that all the nations were to flow to. I have shown that to be the government which Christ established that was to govern his followers. Ezekiel says that he was set upon the top of it, and saw a man with a flax line, and a measuring reed in his hand, which was nine feet and a half long, and he measured the wall that was on the outside of the house, and it was just one reed broad and one reed high. And he continued to measure and applied his reed to the threshold of the gate, and it was just one reed broad and one reed high. He continued to measure the gates and found them all of the same measurement—that is, one reed broad, one reed long and one reed high. He then proceeded to measure all the little chambers and they were all of the same size, just one reed square, and the whole of the outer wall was not a particle longer nor broader nor higher than the inside chambers that were in the house. Ezekiel and John saw the same measuring reed, and they saw the same building measured. It was the Church of God, the ground and pillar of truth, the temple or house of God that they saw measured. John tells us in the 21st chapter of this book that the reed was

a "golden reed," and if I was to have these lectures printed in a book, I should want that book called THE GOLDEN REED. John tells us how large the city is and of the precious metals of which it is constructed, but as I shall have occasion to notice this building more particularly I need only say now that the measuring reed which John saw in the hand of the angel was the book that was open in his hand. It appears now in the form of a measuring rod and John was told to arise and measure the temple, and the altar, and them that worship therein—meaning the church of the living God under the new dispensation, and the mode of worship prescribed for her altar, and the character of the membership of the churches, which were the little chambers of the house inside of the wall. But John was told to leave out the period of the dark ages, for the church would be under Gentile rule and trodden down for twelve hundred and sixty years, during which time her visible form would be obscured, and her institutions disregarded and set aside by government authority.

THE BIBLE is the measuring reed that was given to John to measure with, and we have never had any other measure given us by divine authority. The first thing he was told to measure was *the temple* or THE CHURCH, as Paul calls the church "the temple." But it must be remembered that THE CHURCH, as an institution, is not *a church* as a local assembly; but a local assembly is a little chamber and belongs to the house that Ezekiel saw inside of the outer wall—the same house, Paul says, was built by Christ in contradistinction to the house that was built by Moses. Don't forget that the church is not the kingdom, but an executive institution within the kingdom. Now, if we want to find out what the kingdom is, let us apply the Bible as the measuring reed, and when we find that the Bible settles the

question of *where* the kingdom is and *what* it is, and we find it to be just as broad, and as long, and as high, as the teachings of God's word, then it is just one reed square. And if we want to know what the church is let us apply the Golden Reed (the Bible), and when we find one institution inside the kingdom of Christ to which the execution of the laws of the king (Christ) are committed, that institution is *the church.* And if we want to find out what a church is let us apply the Golden Reed (the Bible), and if we find a local assembly that is just as broad, and as long and as high as the Bible teaches that a church should be, that church is a church of Christ, if she has all the officers and the ordinances that are specified in the Bible, and no more. Then that local assembly is a reed square and all of the churches in the world that are built after the divine model are inside the one true church of Christ, and are as so many little chambers in the one house. And if we want to know what the true worship of God is we must try that by the Golden Reed (the Bible), and if our preaching, and singing, and praying is just as the Bible directs, then God will meet us at that altar, for it is true and acceptable worship. And if we want to find out the character of the worshipers that God approves we must also apply the Golden Reed (the Bible), and if the membership of a church are just as pious, and just as zealous, and just as persevering, and as benevolent, and as devotional as the Bible requires, then such characters are approved of God. But now let us examine and see how many will come up to the measure of the golden rule. I shall inquire first if there is a single church in Protestant christendom that is entitled to the appellation of the kingdom, and if there is not, then let the orthodox world learn the meaning of Bible phrases and call the kingdom of Christ by its own proper name,

and not confound the use of the term with that of the church. I need not inquire whether all the Protestant churches are scriptural in their polity or not, for they could not be measured with a flax line so as to get them all of one size. It would require the most elastic India rubber to stretch out and fit them all, for some are Episcopalian, others Presbyterian, and still others Congregational; some with two orders of the ministry, and others with three; some baptize by effusion and others by immersion; some meet for worship once a week and others once a month; some will pray for the baptism of the Holy Ghost and fire and others respond not me Lord; some will sing, "how tedious and tasteless the hour," and others complain that the poetry is bad. It is true that no mode of worship, or form of expression, would be acceptable to God unless the heart of the worshipers is right. We have the rule laid down for us by both precept and example, and if we follow that example and obey the heavenly mandates we cannot err. The apostles preached with earnestness and there was union among them. They preached the same doctrine and practiced the precepts of their Lord, and now if we find that there is a want of union among the ministers or members we should at once apply the Golden Reed (the Bible), bring down the tall and raise up the low, and lengthen the cords and strengthen the stakes of Zion. Let us pray for what we need and labor to obtain that for which we pray. We are told in the Bible to sing psalms and hymns and spiritual songs, making melody in the heart. But there is great want of harmony among those that sing in devotional exercises, particularly when we meet a congregation composed of different denominations for each denomination, as such, must have its own selection of hymns, and it is apparent to every listener that

each denomination selects and uses hymns the doctrine of which favors their denominational views. I do not know that I can present this subject with any more force than simply to repeat a hymn that I learned forty years ago. It was composed by the Shaking Quakers to suit their doctrine. They profess to be living in the first resurrection, and neither marry nor are given in marriage. They call themselves *the Latter-Day Saints,* profess to believe the Bible to be true, and are a pious, devoted people. I used to go to hear them sing and to see them dance. I will repeat here one of their songs:

Here heavy laden souls repose,
And find a Savior's blessing;
Here consolation always flows
Like heavenly dews refreshing.

No sin can ever enter here,
Nor sinners rear a steeple;
It is kept by God's peculiar care
For his peculiar people.

One faith, one union, and one love,
One interest oft combining;
Believers all of one accord
In heavenly concert joining.

O be their rance against this fance,
Against all wind and weather;
And this will do the simple few,
And we'll all sing together.

Come little children all unite,
And let us sing and dance some;
In simple gifts we take delight,
We know the play is handsome.

Around the ring we'll play and sing
And follow one another;
As meek and mild as any child,
Upon the lap of mother.

Adventists sing their doctrine and so do skeptics of the deepest dye. We should be sure to apply the measuring reed to every song for there are thousands sung into the churches every year, and about half that are sung in are danced out, or, if they fail to get out by dancing, they try to get out some other honorable way. John was told to measure them that worshipped therein, and we must see to it that a strict discipline is maintained in all the churches; and in order to accomplish this the old measuring reed is essential. We must lay by flax lines for men's opinions will not do to measure with. I have known men to be turned out of church for drinking their dram and women for going to a ball, and the same church retain her deacon who would cheat his neighbor out of his horse. The moral standing of the membership is essential to the prosperity and success of the church in accomplishing the object for which a hurch was designed. John was told to leave out the outer court and measure it not during the time that it was under the control of unconverted men, and also that the holy city, which means the church, would be trampled down for forty-two months; and forty-two months according to the rule laid down is twelve hundred and sixty yeasr, which was the exact time that the church was in the wilderness, viz: from the years 312 until 1572 the holy city was trampled down. During this period there was no regularly constituted churches in Gospel order, and consequently no regular succession of Scripturally ordained ministers. I do not say that there was no scripturally organized church, and consequently no scripturally ordained ministers. I speak only of the succession during the dark ages. For both churches and ministers were more or less contaminated with the union of church and state, if we call a whole government a state. It was the state of things

which John saw and he tells us in the next chapter that the woman went off into the wilderness and lived there twelve hundred and sixty years. In the thirty-third verse, John tells of the two witnesses, which are the Old and the New Testaments, and they were clothed in scakcloth the same length of time that the woman was in the wilderness, viz: twelve hundred and sixty years. The Bible here called the two witnesses, only has another name for a reed, like unto a rod, an open book, etc.

Under the opening of the seals it was called the sun, and when instruction was to be sealed to the mind it was called the seal of the living God, and in the very next verse of this chapter it is said to be the two Olive trees, and the two candlesticks. But now there are special reasons why it should be called the two witnesses. Jesus said to the Jews that the Old Testament testified of Him, and Peter said to the Gentiles that all the prophets bore witness to Jesus, and adds, that we (the apostles) are witnesses. And the same apostle, in writing to the brethren says, that he was not only an eye witness of the majesty, but he had a more sure word of prophecy for them—referring to the testimony of the spirit on the day of pentecost. And the same Jesus that sent that spirit to testify of Him says to John: "I will give power to my two witnesses and they shall prophecy a thousand two hundred and three score days, which according to our computation of time means one thousand two hundred and sixty years. But they were to be clothed in sackcloth. To prophecy means to teach, and although they were clothed in Latin words that were not understood by the masses, yet there were men that did understand the Latin, and they would clothe the mind of the spirit in language that the people did understand. And there were true Gos-

pel ministers that were teaching the people from the Scriptures during this whole period, in which the holy city was trampled under foot. He now calls the Bible by other names which indicate the source from which these two witnesses derive their power to speak. He says: "These are the two Olive trees, and the two candlesticks standing before the God of all the earth." These are the same Olive trees and the same candlesticks spoken of in the 4th chapter of Zachariah, and also mentioned by Paul to the Romans in the 11th chapter. Let any one examine these passages and they will see how beautiful and appropriate the symbol is. Christ is the root, Christians are branches, in Paul's style of using these terms. Justification by faith being the proposition that Paul was demonstrating, the words of prophecy, like golden oil, was conveyed by the spirit into the great reservoir of God's repository of truth; and from it, (the Bible,) conveyed through all the churches to illume up the moral world. This was the view that Zachariah had of it, but John saw the Olive trees and the candlesticks stand before God. If it is said that the candlesticks are churches, and not the Bible, I reply that I don't know of any churches without a Bible. And a candelstick within itself contains no light—it is the oil that gives the light. And that all this passage has reference to the Bible may be seen from the fact that fire proceedeth out of their mouth and devoureth their enemies. Christ was and is the root and fatness of the Olive tree. The holy spirit, under both the former and the present dispensation, is the golden pipes of Zachariah; and they empty the golden oil into the bowl, (or Bible) that distributes the *oil* (or the *truth*) to the lamps, which are the churches. And here is proof that I was right when I said, in my sixth lecture on the Revelations, that the oil which was not to

be hurt was the Bible in the original languages. They were not to hurt them then, and now he says: "If any man hurt them, fire proceedeth out of their mouth and devoureth their enemies." That is if any man wilfully perverts the teachings of the Bible by mistranslating, adding to, or taking from, or wrest the Scriptures to their own destruction, they will be punished according to the teachings of truth, which are as a devouring flame. And all that is meant by the sixth verse is that there are no revivals of the Christian religion where the teachings of the Bible are unknown, but that the country is scourged with plagues that follow devastating wars, and the beast that ascended out of the bottomless pit made war on the Bible. (This beast that ascended out of the bottomless pit is the same as the king over the locusts of the 9th chapter, where he is called the angel of the bottomless pit, meaning the Pope in his arrogant assumptions which have no foundation in fact.) As soon as the manuscripts were complete, Paul tells us that the principles were at work in his day that finally issued in Popery. The principles first developed themselves in ministerial aristocracy, which grew into clerical despotism, and finally when the beast arose out of the bottomless pit, nearly three hundred years before he arose out of the sea, he ordered the Bible to be put in the Latin language, and for that language to be used in all the religious services throughout the whole empire, whether the congregations understood a word of Latin or not. The Latin language died in the fifth century and has not been spoken as a living language since. The language then is apposite, "overcome them and kill them." One thousand two hundred sixty years elapsed after the order of suppression passed, before his majesty allowed the Bible to be printed in the vulger tongues. Their dead bodies were

kept in Catholic libraries, which are called the streets of the great city. The priests carefully guarded those bodies for three days and a half, or three years and six months, reduced to days makes one thousand two hundred and sixty days which means one thousand two hundred and sixty years, and did not suffer them to be put into graves. The manuscripts were not concealed but could be seen at any time by the curious observer, but only read by the favored few. The great city spiritually called Sodom and Egypt was the church that had her seat at Rome, and governed by the powers that crucified our Lord. The kingdom of Europe rejoiced over their dead bodies. It afforded luxurious fields of labor for their priests while they were expounding from the Latin to the ignorant masses. But these two witnesses came to life, and stood on their feet, and it produced consternation throughout Europe; and a voice went up from the true church of God inviting the Bible to take a higher stand; resolutions were passed, and new translations multiplied, and John says that they ascended up in a cloud. And Paul says that a cloud is a great number of witnesses; and there was about a half dozen new translations made in about a half century.

Truly the living oracles of God went up in a cloud, they ascended up to heaven, (the church of the living God,) which caused an immediate trembling throughout the Pope's realm. The agitation of the kingdoms that supported the Pope is here called the great earthquake, which caused the tenth part of the city to fall. Germany withdrew her support, sundering the chords that bound her in the Papal river. The Pope lost seven thousand of his dignitaries in Germany, (seven meaning all.) They went over to Protestantism. The Pope consented to have the Bible translated into the vulgar tongues, in doing which glory was given to God.

We are now brought to the end of the second woe. Thus we see that this second parenthetical part brings us down the stream of time to the commencement of the great reformation of the sixteenth century. The first woe closed with the full development of Popery in its hideous deformity. The second woe closes with the commencement of the breaking of that power. And the third one will close at the final judgment of the great day. We have not been carried there yet, but the next line of historic events brings us to the closing scene. John was approaching the awful precincts of that time when he heard the seven thunders utter their voices, when he was instructed to seal up their sayings. He told us then that "in the days of the voice of the seventh angel, when he should begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." And we have shown that to be when the scriptures were fulfilled concerning Christ and his Gospel.

"And the seventh angel sounded; and there was a great voice in heaven saying, The kingdoms of this world are become of our Lord, and of his Christ; and he shall reign forever and ever." I did not quote this verse exactly as it reads, but exactly as it ought to read, as the term kingdom in its plural form ought not to have been put in the verse by our translators. Although their ideas may have been correct, yet their supplying the word kingdoms has misguided the minds of millions that have come to the conclusion that at some future period in the history of this world all the kingdoms of earth will not only be brought under the influence of Christianity but all the subjects in these kingdoms will be thoroughly converted to Christ; and that is their theory of a millennium. The term kingdom is never used in the plural by inspired writers only

when they applied it to governments established by men. Leave out this blunder of our translators and the passage reads: The kingdoms of this world are become of our Lord and his Christ. Previous to the coming of our Lord there was but one nation that had the laws of God committed to them, and published among them, by the ministers of the Old Testament; but just as soon as Christ arose from the dead he ordered his laws published to all nations, and it was done effectually as soon as he was glorified. Peter announced positively on the day of Pentecost that Jesus was then both Lord and Christ; and furthermore, that he was exalted prince and savior, and was at the right hand of God; and, I say, seated on David's throne, which was prepared in the heavens. Christ therefore, as king, reigns over all this earth; and that reign commenced coetaneous with the death of the Levitical law, which was nailed to the cross; when the hand-writing of ordinances was blotted out. Then it was that the kingdoms of this world *became* of our Lord and of his Christ; since which time he has reigned over all nations, and will reign until death itself is destroyed—the bad fish taken out of the net; the foolish virgins separated from the wise, and then the kingdom given up to God the Father. I have been for many years surprised at the unanimity among the theological writers of assigning to the future this epoch. Their difficulty, doubtless, has grown out of the use they have made of the term kingdom, and speaking of it as they do of the church, which is always used in the plural when applying to a territory, supposing that all the nations are yet to be converted and state churches made of them, and that these churches would be the kingdoms of our Lord and of his Christ. This seeems to be their idea and only hope of the Millenium which they fancy. Mr. Smith (a star writer

among the Adventists) is the exception to the rule. He, however, is only a sample of his own tribe, and takes the position that the seventh angel began to sound at the death of Millerism, which occurred in 1844, when Mr. Miller's theory went under, sinking to rise no more. Mr. Miller had told the people that prophetic time was to end in 1844, and that Christ was coming to earth to cleanse his sanctuary by destroying all the living wicked This sad failure in Mr. Millller's prophecy only opened the way for another heresy, and in about twelve months fifty thousand sprang up who adopted a new theory about the cleansing of the sanctuary. And they are now publishing it all over the West, and in many portions of the East, that prophetic time did end in 1844, at which time Christ passed out of the lower apartment in heaven into the sanctum sanctorum above, and that he will yet come to this earth within the lifetime of the present generation, which they are pleased to call the last days. And that when he comes then it will be proclaimed that the kingdoms of this world are of our Lord and of his Christ, when he comes to reign, and all earthly governments shall cease to be. And that the seventh angel's trumpet has been sounding for the last thirty years.

Mr. Martain, of Indiana, however, who is a fanatical advocate of the current reformation, and a wild speculator in theories about the new heaven, and the new earth, the millennium, etc., takes the position that the seventh angel's trumpet has not yet begun to sound, and that it never will until Campbellism swallows up Methodism, Presbyterianism, Episcopalianism, Baptistism, and all other isms, that oppose the ism of Mr. Martain. He imagines that he can see a glorious millennium commence upon the downfall of sectarianism, and in the general

prevalence of his theological views. He has so warped the Scriptures that he can almost hear the faint sound of the trumpet now saying that the kingdoms of this world are become the kingdoms of our Lord and His Christ.

The doctrine taught in this passage is substantially this, that the number seven being the round number of perfection used as a symbol, meaning all the seventh angel's trumpet, covers all the ground of the whole history of the kingdom of Christ in this world from the commencement to the end of it. We were told in the 10th chapter that when the seventh angel began to sound his trumpet, that the mystery of God would be finished, as he had promised by the prophets; and there is nothing more plain in all the Bible than that the advent of the Son of God—His life, and death and resurrection, is the burthen of all the prophecies; and as soon as the battle of the warrior was with "burning and fuel of fire," and his garments were dipped in blood, and the cry of finished was heard, Jesus took the government on His own shoulders to order and establish it with judgment and justice—the meaning of which is righteous instruction. He said to His weeping church wait at Jerusalem one week and then commence to publish salvation to all nations; and the facts of the resurrection were not published to the Gentile nations until the day of pentecost, which was just fifty days after the crucifixion, the mystery of God being finished, and the kingdoms of this world being of our Lord and His Christ. The seventh trumpet then began to sound and it has been sounding ever since, and will keep sounding until it is hushed into an eternal silence, by the sound of the last trump. It was during the one week between His ascension and the day of pentecost that He was glorified, the anticipation of which enabled Him to endure all his sufferings, and to meet death itself.

Here we are brought to the same point that is mentioned in the 5th chapter, where the elders bowed and worshiped the Lamb, as God, and said that he was and is and is yet to come, and that he had then taken to himself the great power, and was at that time reigning, and the nations were angry, and the time had come to instruct the Gentiles, and preach the Gospel to them, and to destroy the Levitical code, and to scatter the nation of the Jews, that had propagated their religion by the sword. This period was spoken of by David as recorded in the 2d psalm, and the prophecy of David referred to by Peter in Acts iv. 25. The nations were angry and the people imagined vain things. The sacerdotal and political powers conspired to break the cords and to throw off the yoke which Christ was fastening on them, and truly they thought they had accomplished it when they put him to death. But in his resurrection he had them in derision, for the Gospel was then fully preached to both Jew and Gentile. And John says as soon as the seventh angel's trumpet begins to sound, that the Gospel would be complete, or the mystery finished, which means the same thing. I have said before that the law and the prophets were until John, and I now say that John was included in that expression. Since that time the kingdom of God is preached, and during the time of Christ's personal ministry the Jews pressed into it; and from the Pentecost till now, the Gentiles, as well as the Jews, have been pressing into it. To press into, and enter into, are synonyms, and always mean the enjoyment realized by overcoming the opposition, which is worth a hundred fold more than it costs in this world, and in the world to come everlasting life is gained. John tells us while looking at this part of the vision that the temple of God was opened in heaven, which means the churches organized in their

religious elements. And in the church, or temple, he saw the ark of God's testament. This is one of the sublimest expressions that ever fell from the lips of man. The New Testament order is here brought to view as clearly as the church is brought to view in the next chapter. The Old Testament had its ark, and it was connected with the Jewish service, and it had the law deposited in it, and many precious things. It was kept in the midst of Jordan until the people were all passed over into Caanan. It was the terror of God's enemies and the joy of his people—it was finally disrobed of its tabernacle and safely lodged in the house of God on earth. But there was another ark before that one, in which Noah and his family were preserved. But the ark of God's Testament, that was seen in the church of Christ, is that which bears the law written by the spirit of God upon the heart of his servants, both small and great. The one hundred fold more enjoyments in this present life that the Savior spoke of cannot consist in anything else but the consolations of the hope that anchors the soul within the vail, which is here called the Ark of the Testament. And the thunders of Jehovah's voice that followed the lightnings of the Spirit's presence at the great pentecost produced the earthquake that shook the Roman empire from center to circumference. This last part of the 11th chapter is the preface, or introduction, to the last line of historic events, for the last line commences with the 15th verse of the 11th chapter, right where the 12th chapter ought to have commenced, for the last four verses of the 11th chapter covers the whole period of the beginning of the Gospel of Jesus Christ that is mentioned in Mark i. 1. And the beginning of the Gospel of Jesus Christ the Son of God covers the one week of Daniel that the Prince Messiah was to confirm the covenant with many.

There is a similar introduction, or preface, to the second line that begins with the 1st verse of the 8th chapter. There was a preparation to make, and when it was made the first trumpet began to sound, and as the seventh trumpet was to cover the whole period of all the seven trumpets with its sound, a similar introduction was necessary; and that this is true is proven by the fact that the seven trumpets cover the seven vials, and the pouring out of the seven vials is explanatory of the sounding of all the trumpets.

TWELFTH LECTURE

ON REVELATIONS.

CHAPTER TWELFTH.

IT is with great pleasure that I fall into such good company, in the commencement of this lecture, on a question of such vital importance for, so far as I know, there is perfect harmony in the view of Clark, Scott, Gill, Pearce, Fuller and a host of others—all concede that the woman of the 12th chapter was the church of Jesus Christ in primitive times. This was conceded also by the early fathers, and it is now conceded by all the modern sects of any note; they all agree that at the beginning of the 12th chapter we are carried back to the commencement of the Christian era. But, while there is a universal admission of this fact, the many theories about the meaning of the symbols forbid my noticing them particularly for their "name is legion." But I shall proceed at once and say the "wonder" that appeared was the church, whose head and leader had been put to death, and she was left to advocate her claims on the ground that the holy spirit was

her guide, and the words of the spirit did guide the apostles into all truth, for they "spake as they were moved by the Holy Ghost." The word of God is the light of the church, (her celestial attire.) In primitive times the church was clothed with the word, here called the sun, and she stood above the political institutions of earth, here called the moon, for the world borrows her light from the church as the moon borrows her light from the sun; and in these symbols we see the relations that the world sustains to the church and the relations that the church sustains to the world. This wondrous woman was decorated with a crown of twelve stars. The twelve apostles were her constituent members, and were the first preachers of the church at Jerusalem, and were her nursing mothers, for all Christians were born of Jerusalem which came down from above. They were also the fathers of Christians for Christians, as children, were begotten through the truth, or born of the word—for it is a matter of taste how the Greek word is translated whether begotten or born, for there is but one word in the Greek to express the whole process of generation. They were the illustrious men of the church at Jerusalem, and they remained there, everyone of them, when all the rest of the disciples were scattered throughout the regions of Judea, and Samaria. Then it was that this great wonder appeared—"a woman clothed with the sun, and the moon under her feet and upon her head a crown of twelve stars." And, truly, the apostles were a crown to the church, for the word crown signifies honor and glory. But the deep anxiety of the membership that were scattered abroad, preaching the word, were in pain to be delivered. Their deep anxiety for the salvation of sinners could not have been expressed in a stronger term, and then, too, it was so appropriate when we speak of the

church under the symbol of a woman, and of Christians as her offspring. The church, too, is called the bride, the Lamb's wife. And during the few years that the disciples were planting churches all over the country, while the apostles remained at Jerusalem, and before pagan persecutions broke out, the church of Christ, *as such*, was a great wonder. That this is the true import of the symbol is evident from the fact that the religious elements are called heaven. And there was fifteen or tweenty years of the early history of the church that her persecutions were wholly of the Jews. This made it the great wonder that appeared in heaven. Although pagan Rome at the time was in her glory, she did not commence her persecutions against the Christians till the year 64, and the apostles had been sending the Gospel into all parts of the world for a number of years before.

That pagan Rome was the dragon that appeared scarcely needs proof—it is simply self-evident. Although the dragon of the 12th chapter, and the first beast of the 13th chapter occupy a portion of the same scope in the vision, yet the red dragon covers all the territory, or period of time, from the conquest of Julius Cæsar, thirty years before Christ, until the full development of the Papacy, which was six hundred and six years after Christ. The beast of the 13th chapter has not only the same *number* of heads and horns that the dragon had, but are the *same* heads and same horns. The only change was from pagan to Papal rule. And these heads, or the two powers, merge into each other for a period of about thirty years, covering all the time from the conversion of the Roman Emperor Constantine in A. D. 312, until the crowns were removed from the heads to the horns in six hundred and six, when the Pope was set imperial in the Papal chair, and the ten

kingdoms of Europe were crowned with political honor and relgious glory. This inaugurating of the Pope as absolute dictator and emperor of the Roman government was her eighth head, or last form of that greatest of all earthly governments; yet it was of the seven because it was a religious head and recognized Jesus as the Christ of God; and it arose out of the religious blended with the political powers of earth. Hence, it is said, that the beast arose out of the sea; and afterwards in the same line of succession the arrogant assumptions of some of the Popes is said to be arising out of the bottomless pit, and destined to go into perdition. It was Rome in her pagan form that stood before the church which is called the woman. Pagan Rome was established in her imperial form—which was the sixth head or form of that government—thirty years before Christ, and she as a government recognized the plurality of Gods. She was intensely idolatrous. She cared but little for man's pretention in worshiping imaginary deities. And when she consulted about the pretentions of Jesus of Nazareth, through her constituted authorities, they learned that Jesus, the reputed king of the Jews, made no pretentions to assume political power, and had no design of establishing a government that would rival the Cæsars. Then both Herod and Pilate, as governors of Judea and Galilea, (the districts where Jesus lived and was arrested,) pronounced him innocent of any offense against the government of Rome. Pilate said that he found no fault in him. Yet, as soon as there was a purely democratic republic established, as the church of Jesus Christ, (who, Christ, was purely a monarch, as the head of the church,) the Roman powers became jealous of the church as a growing power, and looked upon it as a rival, and the rapid incerase of the disciples fired that jealousy.

The general government of Rome was not asleep; she saw that the disciples of Christ were exerting a moral power that was winning the hearts of both Jews and pagans, and she feared the danger of a rupture of the great government of Rome itself, which was at that time master of the land and mistress of the seas. And it was perfectly natural for the political powers to dread such a rapidly growing power as the church that was established on principles so averse to monarchical governments on earth. Hence pagan Rome loaned her influence, as a government, to idolatrous worshipers, for which paganism is only another name. And for nearly three hundred years the pagans persecuted Christians with unabated vehemence until, at last, the Gospel found its way to the hearts of the household of the Cæsars; and the emperor himself became a convert to the Christian religion. He professed to have seen a luminous cross in the elements, and an inscription upon it: "Conquer by this." The tide was then turned—pagan persecutions were stopped, the burning mountain was then cast into the sea, the sword of the government was used in defense of Christians, and the sea became part blood; and out of it, ultimately, arose the seven-headed, ten-horned beast, which was the Pope, who had the ten kings to support him. The man-child here spoken of is Christians: they are called the man-child, and the pronoun *him* is applied to them. This is the prevailing style of expression throughout this whole book of Revelations, when speaking of any number of persons that are to engage in the same business, and do the same work; from verses 26, 27, and 28 of the 2d chapter of this book it is said that he that overcomes, and keeps my works unto the end, to him will I give power over the nations; (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers;)

even as I received of my Father. And I will give him the morning star."

Here we have the terms *he* and *him* applied to whoever overcomes and keeps the works of Christ to the end. David in the 2d psalm, speaks of the same rod of iron that was to dash in pieces the same potter's vessel. If it is said that Christ was to do this I concede that to be true, but he does it through the instrumentality of his children. And in the 12th chapter, at the 10th verse, it is said that a loud voice was heard saying: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accusers of our brethren are cast down;" showing conclusively that our brethren (Christians) who keep the works of Christ to the end are the man-child that is to rule the nations with a rod of iron. They are the man-child that was born of the woman; and if I was an advocate of baptismal justification I should bring in this passage as one of my proof texts, to prove that to be born means to be baptized, because it is the same word used by the same writer where we find the word in John iii. 5; and it is certain from history that Christians were not persecuted by pagan Rome until they publicly avowed their faith in a risen Savior by being baptized. But no one ought to claim that to be born means baptize, for the word born is not akin to the family of baptize. They might have been immersed seven times in the Jordan, or seventy times seven, and it would not have subjected them to the persecutions of pagans had it not been for their manner of life afterwards. They were born of God, and it was their holy lives and entire separation from the worship of idols in any form, and the independency of the government of the church, and its entire separation from the secular powers, which brought down the wrath of

the king who gave the great sword to pagans, who was the rider of the red horse. Thus we see the dragon confronting the woman who brought forth the man-child that we are told in the same chapter was the seed of the woman. It was their triumphant death, the manner in which they were caught up to God and his throne that gives such a power to the Christian religion. The manner in which one martyr would die was the means directly, or indirectly, of the conversion of scores or hundreds. Polycarp, who was pastor of the church at Smyrna for eighty years, was burned as a martyr in the second century, and his weeping congregation stood around to see the end of their pastor. He had previously informed them that if the Lord would be with him in the flames that he would raise his hand in token of the presence of the Savior; and whilst he was being tortured to death he raised his hands and exclaimed: "The Lord is with me." And most of his faithful congregation passed through the same ordeal and the witnesses for Christ multiplied. In the language of a sublime writer, the blood of the martyrs became the seed of the church, until the conversion of the emperor brought relief to the Christians, and then it was that the woman went into the wilderness. Church and state united, the Roman power planted the tabernacle of his palace in the most holy mountain; and in this wilderness the church was destined to stay, where she was trampled down by the Gentiles for twelve hundred and sixty years. This fact was brought out in my last lecture, but I wish to call attention to one important fact, viz.: That the twelve hundred and sixty years of the 6th verse in this chapter, and the twelve hundred and sixty years of the 5th verse of the next chapter, is not the same period of time, although the same length of time. One commenced with the foundation of Popery,

by the union of church and state, and ended with the overthrow of that power by the great Protestant reformation in the sixteenth century—one commenced with 312 and ended with 1572. And the other period mentioned in the 13th chapter commenced with the establishment or development of Popery in the sixth year of the seventh century, and ended in 1866, when the movement was made by the powers of Europe to overthrow the temporal power of the Pope, which has been fully accomplished within the last twelve months.

The church was not kept in the wilderness till 1866, but the Pope was to have power to continue till that time, and so he did, and then that power was taken away, which was done by the chambers of Victor Emanuel—the result of which are seen and felt by a civilized world. But the first period mentioned commenced when the church took protection under the civil authorities, and merged into the secular power; and as soon as that union took place the contests commenced between Christians and pagans—which is here called war in heaven. Michael and his angels, (meaning Christ and his people), fought against the dragon and his angels (meaning the devil and those under his influence.) Michael and his angels prevailed and drove out the devil and his angels. This war took place in the fourth and fifth centuries, while the merits of Christianity and paganism were being discussed in the senate of Rome. The advocates of the Christian religion made war on paganism, which was at that time tolerated by law; and the advocates of heathen mythology made a bold stand, and fought in that war. They defended their claims on the ground of its antiquity—they were for perpetuating the religion of their fathers, although that religion was multiform—but they could not stand the fires of truth, that had

long burned among the Jews, that there is but one true and living God; and the truth that was then burning among Christians that there is but one mediator between God and man, and that mediator is Christ Jesus. The advocates of the Christian religion triumphed in the halls of science, and in 381 paganism was condemned by the Roman senate, and in three years afterwards it was abolished by law: and then the voice of the church was heard to say, "now is come salvation," for the kingdom of God and the power of his Christ had brought deliverance to Christians, and paganism (the opposing element) was cast down by law. It was then that pagans, many of them no doubt honest, were denied the protection or toleration of their religious privileges.

Paganism went down in the western empire in 384, it sunk to permanently rise no more. We are told in the 11th and 12th verses how the Christians overcame their opponents—it was done by the blood of the lamb and the word of their testimony. The moral power and influence of Christians had found their way into the halls of the Roman senate and touched the hearts of the senators who turned the tide of popular opinion in favor of Christianity. Pagan idolatry being put down by law so enraged the dragon and his angels, or the devil that controlled the dragon, that he brought on immediate rupture in the western empire, and tore the government into fragments. The devil knew that his time was short, that paganism would rule in Rome but ninety-two years more, and that would be succeeded by throwing down the western division of the empire, and that was accomplished a few years after the abolition of paganism. The combined influence of the advocates of pagan rites were set to work, and in less than eighty years their work was accomplished, the ten horns

that Daniel saw attached to the Roman beast now make their appearance, and it is quite suggestive that these ten horns, or kings, all grew out of Christian Rome, which was the seventh head of the dragon; for they all came out of the Christian form of pagan Rome, after the government had abolished idolatry. And it is also suggested that the spirit did not fail to pen the fact that the eighth form, or head, was of the seven and destined to go into perdition. The names of the first, Kingly; the second, Consular; the third, Decemvirate; the fourth, Dictatorial; the fifth, Triumvirate; the sixth, Imperial; the seventh, Christian; the eighth, Papal, which is recognized as being of the seven. The names of ten horns are Vandals, Suevis, Burgundians, Franks, Visigoths, Ostrogoths, Heruli, Lombards, Huns, and Anglo Saxons. The subdivision of the government being effected it strengthened the confidence of the pagans and Odoacer, king of the Heruli, took possession of Rome, and assumed the title of the king of Italy. He overthrew the Christian form of Rome, wounding that head to death with the sword, and reinstated the pagan form of worship by law in the year 476. And then the church had to rely wholly on protection from the great Roman eagle, upon whose wings she again flies off to a place of protection, where she remained one thousand two hundred and sixty years all told. The church, however, was never destroyed, she never died, she was not blotted out of existence, but was obscured, her visible form was lost; but paganism (the serpent or the devil through paganism) was bent on her destruction in the wilderness. Pagan rites, which were introduced into the public worship, so obscured the Christian religion that the government detectives could not distinguish clearly between Christianity and idolatry, and the government of Rome could do nothing

more than to persecute the true disciples, who were the seed of the church, where ever they might be found. But the general government during these ninety-two years, that the seventh head was wounded to death, failed to find any organized power as a church. Indeed the church was so secularized that the government protected it. It had lost its once pure form of government and forms of worship, but in 568 the Christian form of the government was re-established by the king of Italy, the deadly wound was healed which brought great relief to Christians in one sense of the word, for during the ninety-two years from 476 to 568 the kings of Italy sent out their armies with the instruction to exterminate Christians, but the conquering general restoring the Christian form of government helped the woman, and paganism afterwards could only persecute individuals that were recognized as the seed of the woman or those that had been born of God, who were trying to teach the doctrine and to observe the ordinances as they were delivered by Christ and his apostles. The Christian form of government being re-established by the king of Italy in 568 the way was then opened for the establishment of the Papal power over the government, and in thirty-eight years after the Christian form was re-established in the Roman government, the conflicts with the various bishops and their rivalry for supremacy and power, forced the necessity of Popery, and the Papacy was permanently established, and that was what John saw when he was standing upon the sands of the sea, and he was now ready to tell us all about Popery, or Rome, in her second Christian form.

THIRTEENTH LECTURE

ON REVELATIONS.

CHAPTER THIRTEENTH.

I HAVE shown in my last lecture that the pagan form of the Roman government ended in the sea out of which the Papacy arose when Boniface the III. was elected universal bishop, or made head over all the churches, although it cost the lives of eleven hundred and fifty ministers out of the twelve hundred of the British delegation that assembled at Bangor, and spent three days in fasting and prayer for God to avert the evil that was brought upon Christians by dedicating a heathen temple as a Christian church. They were attacked and massacred for opposing the new creed that was imposed upon them by the new head of their government, who had the Pantheon at Rome dedicated as a place for Christians to worship and it was there that John saw the beast rise up out of a political and ecclesiastical union. The Papacy had the same heads and the same horns that Christian Rome had, but now she

crowns the horns which were the ten kingdoms of Europe, and relied on them for her protection, and the Pope was pledged to support and protect these ten kingdoms that were called the ten horns of the dragon before Popery was established and afterwards the ten horns of the spotted beasts.

John informs us in the 2d verse of this (the 13th) chapter that the beast which he saw had a mouth like a lion. This peculiar descriptive epithet is very forcible. The lion in Daniel's vision was a symbol of the greatest government in the world at that time, and the term *mouth* is used several times as a symbol to denote power to crush. But John introduces a leopard as a symbol of this power, called Popery. He says, "his feet are as of a bear, and his mouth as the mouth of a lion;" and the dragon gave him his power, his seat and great authority. This power was partially political and partially religious; a little Christian and a good deal pagan. It was proper then to call it a leopard as a leopard is spotted. The dragon was all red but the leopard is only part red, and the name of blasphemy was written upon his heads, which are called horns, and all the power of these heads, or horns was concentrated in one man, called the head of the churches as well as the ecclesiastical head of the government. All the power that was in pagan Rome was then vested in Papal Rome, and the seat of government, which was the city of Rome, was given into the hands of the Pope as the seat of Papal power. This being the eighth head I will once more mention all of them and the date of their rise.

The first head was the kingly form of the Roman government, established 753 B. C. That form of government lasted about one hundred seventy-five years, and then went down giving place to the consular form of kingly power which lasted about eighty years, and it went down. Then

they established the decemvirate form of government and that ruled with kingly power for about fifty years; then it went down. Next the dictatorial form of government was established and carried on about fifty years, with kingly power, and it went down. They then tried the tribune form—a kind of military power, yet conducted with kingly rule, but it only lasted about one hundred years until it assumed the imperial form; in which it conquered the civilized nations of earth under the generalship of Julius Cæsar. The seventh head was Christian Rome, professedly, but pagan Rome practically. That head, or form, was put down by the sword and raised up again by the sword. And finally the Papacy, which was the eighth and of the seventh, was ushered in by the sword, and she has been driven out by the sword. The dragon did not only give the beast his *power*, but he gave him his *seat* of power —the city of Rome, which is spiritually called Sodom and Egypt. And as soon as the power was centered in the Pope the people worshiped the dragon that gave his power to the Pope; and they worshiped the Pope, who had both political and ecclesiastical power vested in him. And they asked the question: Who can make war with such a power? one that has all the kingdoms of Europe combined in one head, and that head agreeing to defend all the kingdoms, whilst they on their part agreed to defend the Pope and the Catholic religion. The Pope then soon began to assume the position of viceroy and grew in his own estimation until he arrogantly claimed to be the aqueduct through which the favor of God was to flow to the souls of men. And at length claimed the power not only to remit sins but sell indulgences to men, licensing them to commit sin; and even claimed the power to unlock the lower regions, and let the souls of men out of purgatory, not only

claiming to be equal with God, but claiming to do what God has never told us that He would do. And in assuming such power, and being supported in the assumption, he became hostile to all the institutions of Christ as they were left in charge of the apostles, and changed times and seasons at his will; and the blasphemous heads of Europe sustained him in it. He made war on the true followers of Christ and there was not a power on earth that could overthrow the power of the Pope for twelve hundred and sixty years, for he was to have power to continue just that length of time, and then his downfall was so ordered and ordained by Him who rules in the kingdoms of men, and all the armies of the nations could not prevent it. Those who understood the Bible, having its teachings in their minds, did not worship the beast. Men never have nor never will worship a *man* if they understand the Bible of God. We shall find a place in another chapter to elaborate on this thought about the Lamb's book of life, but that being slain from the foundation of the world needs a little comment here. The *world* means the *age* and the foundation of the Christian age is the time referred to. And, as I have said before, the last days being all the days since the resurrection of Christ, that event dates the foundation of the age or world as we have it here. We now live in the age or world in which the Lamb was slain from the foundation thereof. And the Bible of God says that he came in the last end of the world, that is of the Jewish age, to put away sin by the sacrifice of himself; and all who have had their minds instructed out of the book of God, and have yielded implicit obedience to the laws contained therein, have had their names written in the Lamb's book of life. And here, at the 9th verse, John repeats what he has said so often before: "If any man hath an ear let him hear."

That is, if any man hath understanding let him consider. And then he adds: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints." And the saints have always believed this, and, believing it, they have a foundation for their patience in suffering for Christ's sake. Could we but look back and see the millions of illustrious men who have been stars in the religious heaven, and have been caught in the coil of the dragon's tail (which is the long line of Popes), and been dragged down from the most lofty sphere in which the Christian moves, and could see them decorated in military pomp; could we but see the oceans of blood that have been shed to sustain the Pope; could we but trace the church in her voyage through the desert, and see her stained with blood and surrounded with carnage; and then, could we see her put on her beautiful garments, and ready for the marriage, methinks we would join in the song of the 10th chapter, and sing Alleluia, glory, and honor to God, for the time has come for the bride to make herself ready. The saints have patiently waited for this for a long time, and they will still wait patiently till the Lord comes and calls his servants from their labors to that rest which remains for the faithful. And now, at the 11th verse of this chapter, there is another beast, the last beast introduced into prophecy. The two-horned beast that talks like an idolatrous worshiper, yet has the appearance of a Christian. This is the last beast which is introduced into prophecy, and stands as a symbol of the last government that arose and gave her influence to Popery. The government here symbolized is Great Britain. This government arose out of the conquests of the conqueror William, in the eleventh century. The kingdom of Great Britain

was wholly political, which is indicated by the symbol of the beast arising out of the earth. She assumed no religion at all. Although the kingdom, as a whole, was pagan in reality. Yet she adopted no pagan form of worship but remained loyal to the Pope for at least five hundred years. The power of Great Britain, though separate in one sense, was united to Rome. She exercised all the power of the Papal authorities, and all the peculiar forms of the Papal worship, yet she was at heart pagan, and in practice superstitiously idolatrous, which is the worst form of skepticism. Yet there were tens of thousands, and even hundreds of thousands, of Christians in her territory. But she allowed the inquisitional army to commit wholesale murder in slaughtering the saints, and never once, as a government, opposed the Pope's army, but loaned her influence to enforce the laws of the Catholic church, and to compel her own subjects to adopt the Catholic faith, and so in prophecy she is spoken of as a beast giving her power to another beast; and there was no change made in that programme until the sixteenth century. England and Scotland were her two horns, as they were her two main powers, and in the remaining part of this chapter we have the rise of the church of England and the part which she played in the great drama most beautifully pictured; and then all that I have said in regard to the symbols referring to the Catholic church is confirmed in the closing part of this chapter.

That this power which rose up in Europe in the eleventh century, and finally made an image to the beast, was Great Britain, and the subject of this prophecy will appear most conspicuous as we advance in the investigation of the history of Europe. It may be proper here to notice the power that finally brought deliverance to the kingdom of Eng-

land, and her neighboring powers, that were merged into the same government, and were parts and parcels, of Great Britain, and say something about fire that came down from heaven in the sight of men, and tell you how the beast brought it down. The word of God is called fire, and the kingdom is called the beast, the religious elements, the heavens, and the political elements of the earth. The translation of the Bible into the vulgar tongues by government authority was fire brought down from heaven to earth, in the sight of men: and I will tell you after awhile how the beast deceived them that dwelt upon the earth by means of the power that he had. That deception did not only effect the people of Great Britain, and England in particular, but it has deceived the people of America, and they are still deceived and will stay deceived until an angel stands in the sun to undeceive them. The fire first began to fall from heaven to earth when John Wickliffe gave the first translation of the Holy Scriptures into our own language, and it continued to come down, occasionally, until the sixteenth century; and then we had the great storm that is mentioned in the fourteenth verse of the next chapter, where the white cloud arose which produced the great reformation. As there was fire mingled with hail in that century it may not be uninteresting to give the dates of the most prominent translations which were the SHARP SICKLES that were thrust into the vine of the earth, and caused the Catholic church to be thrown into the wine press of the wrath of God, as a corrective measure to set right the wrongs that she had heaped, and was heaping, upon the nations of the earth. The *translation* of John Wickliffe into the English language was made in the fourteenth century, and was published in 1384. William Tyndale's translation was published in 1525; Coverdale's in

1528; Cranmer's in 1538; the Genevan in 1557; the Bishops' in 1568, the Catholic (Douay) in 1582; so that we had a half dozen of the most prominent English versions given to us in less than sixty years; and although it might be instructive to give a synopsis of the historic events connected with the history of the English Bible, it would be out of place to attempt to do so at this time; but I must give a short version of the origin of onr standard version in the English language—the one that was produced by the authority of the beast that we have now before us. It has been seen in my lecture on the 9th chapter that the last king on the throne of England wholly loyal to the Pope was Henry the VII., who was on the throne from 1485 till 1506, or he and his widow together reigned this length of time. The widow afterwards became the wife of Henry the VIII. and it was he who made the image to the beast, that had the wound by the sword, and did live. It was under his administration as king that the bishops of England constituted the church, and made Henry the head of it. The church of England was at first an exact image of the Romish church, with the exception of Henry the VIII., being the head instead of the Pope. The Pope was the head of the Church of Rome and Henry was the head of the church of England. He had all the grades of ministers in the church of England that was found in the Catholic church; and he had all the offices, and the ordinances that the church of Rome had; and the religious exercises were conducted in the church of England for a long time just as they were in the Roman hierarchy, except in the ordinance of baptism. The church of England ordained that all her subjects should be immersed, as the standing law of baptism, excepting persons that were weak and sickly. In such cases the bishops were allowed

to pour water upon them and call it baptism. The bishops and priests of England dressed just like the bishops and priests of Rome—the robes and gowns of one and the other were alike. In saying mass they both used the same ceremony; and both believed in seven sacraments, as they called them. The Bishops' Bible, as it was styled, was a foregone conclusion before the Protestant church of England came into existence—its aim and merits were agreed upon before the church of England assumed her Protestant form; and the Bishops' Bible, and the rise of the Protestant Episcopal church are co-incidents and co-equal in design, and were the product of the force of circumstances in about the middle of the sixteenth century. The Bishops' Bible was published in 1668, but it had been in course of preparation for a great number of years. They had the scholars and the material to have made a translation that would have conformed nearer to the original than any version that was then in existence; but they were surrounded with difficulties so that they could not give a faithful translation without interfering with their own form of church government, and to have translated the Eclesiastical words would have been offensive to their brethren of the Scottish Kirk. To avoid these difficulties the bishops left some words untranslated, and that offended some of their own brethren of the church of England; and out of that difficulty grew the sect called the Puritans of that age—many of the people would not be satisfied with anything short of a pure translation. These advocates of a pure version had their rise in the days of Cranmer, who proclaimed the necessity of a reform in the church of England fifteen years before she (the church of England) went into the reformation. The church of England took her stand in favor of the reformation in 1564, at which time she lopped off five of

her seven sacraments, but still she was the same church and the same power that made the image to the beast, and finally gave us our present standard authorized version of the Holy Scrptures ; which, with its unrivaled excellence, has its defects. And now for the deception that was practiced on the English government, and on the English people, and those that speak the English language under all governments. It was the order of the head of that government to make the Bishop's Bible the base of our present version, and some of the rules with which he bound the translators are as follows:

The ordinary Bible read in the church, commonly called the Bishop's Bible, to be followed and as little altered as the original will permit. The third rule reads that the old ecclesiastical words are to be kept and not translated—such as the word church not to be translated congregation. And another of the rules says: Make no translation that conflicts with the faith of the church. There are nine other rules, which I need not mention, that were binding upon the fifty-four translators. From some cause seven of them did not act, but forty-seven completed the work within about eight years ; but the terms expressing the ordinances, and offices, and even the church itself were not translated, only simply transferred into our version. So we are left to quarrel over what it takes to make a scriptural church, and a scriptural officer of the church, and a scriptural ordinance. Men honestly differ because they are deceived. It will be remembered that when a kingdom is introduced into prophecy that there are only a few of the most prominent features of that kingdom mentioned, and that is done by the various symbols. We have had to notice the meaning of fire used as a symbol—have found that it means the word of God, and that the prophets using the

term as a figure called it fire, and said the day would come when the wicked will be burned as stubble. This same fire burned in all the kingdoms of Europe, and it began to refine the church of England which resulted in forcing the Catholics to make a version for the use of the common people; and then the government of England, or the church of England which was at that time the kingdom of England, felt the need of a revision of the holy scriptures: and in the beginning of the seventeenth century the revision was made. In 1603 John Reynolds, a member of the king's parliament moved his majesty to have a new translation of the whole Bible made for the use of the church of England in order that peace and harmony might be restored in her, and that the clamor of Baptists and Puritans might cease.

King James had just ascended the throne and was constitutionally and educationally a political bombast, self-willed and ambitious. He immediately embraced the opportunity to immortalize himself in the memory of his countrymen by compromising the difficulties that then existed among the worshipers of the one true God. The bill of Reynolds passing in the house of Lords the work was commenced in 1604, and completed in 1611, and to this day we have failed to have a better version in the English language. But the state church, or church kingdom, of England had its influence on the minds of the translators; and, in addition to this, the popular talent of the clergy throughout the kingdom had its influence—they looked upon the church of England as being the true church of Christ—spoke and wrote of it as being the kingdom of Christ. And the translators being trammeled in their work they left the Greek word untranslated, giving the English of the Scottish kirk, which is church, and the masses of the

people have yet to decide what a church is, what a bishop is, and what baptize is—the present version being the guide to go by. And almost all our unhappy controversies grew out of the meaning which we attach to untranslated words. The government of Great Britain had the power to enforce the doctrine of the church of England upon her own subjects, and she compelled men and women to worship the image after it was made—just as they had worshiped the Pope in days gone by. And during the reign of king Henry, after the church of England was established, in order to the enforcement of her laws as a government, she had William Tyndale put to death, by being burned at the stake, for no other reason than that of giving the people a translation of the New Testament in the English language from the original Greek. He was burned the 6th of November 1636; and the last words of the dying martyr were: "O Lord open the king of England's eyes." This same tyrant, Henry the VIII, suffered the bishops of England to have his own wife's head taken off for circulating the writings of William Tyndale; and scores of Non-conformists, who were since called Baptists, were put to death under his reign. It is true that he favored the reformation before he died, but his daughter Mary who succeeded him in the administration of the laws of England, was a cruel tyrant—her reign was a part of the image-worship; and she had twenty-one bishops, and three hundred of her most pious ministers burned to death because they refused to submit to her unjust demands. During her short reign, of less than three years, all classes of her subjects were made to acknowledge the supremacy of the Pope, and submit to all rules and regulations of the Catholic church. She attempted to do away with the image and restore the Catholic religion, but in that she failed. For

a long time, under that government, no one could get a position as a clergyman, or school teacher, or any other position where pay was received from the government, unless they were loyal to the religion of that government, and, confessed their faith in the holy father the Pope.

We will now examine the meaning of the last verse in this chapter, and as I have promised to prove that the seven-headed, ten-horned beast was the Papacy, I will now read the proof: "Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man and his number is six hundred, three score and six." In order that the meaning of the beast might be understood through all time, and among all nations, Revelations has given us the meaning in numbers. He says the number of the beast, (which is the Papal kingdom,) is the number of a man, and states his number to be six hundred and sixty-six, and he calls on men of science to count the number of the man, also the number of (the seat of) the beast, (which is Rome.) And the record says that the number is six hundred and sixty-six. The number of the beast and the number of his name must exactly correspond, and then we shall know who it was that was to continue for twelve hundred and sixty years, and to wear out (or to worry) the saints during that period. We are invited "to count the number of a man." To get the full meaning of this passage, we first notice that in our own language there are some letters that stand as numerals, others do not. And when we select from our alphabet the letters that stand for numbers, and then select out of them the letters that count up six hundred sixty-six when their numbers are added together, we find that these letters cannot be put together so as to spell any word in the English language. For instance, I stands for one, V for five,

X for ten, L for fifty, C for one hundred, and D five hundred. Now we have six hundred sixty-six, (DCLXVI,) but all these letters cannot be put into any word in the English language. We have to leave some out, or place others with them, to complete a word. These six letters put together are meaningless except as numerals. The Hebrew and Greek letters are all numerals; and the Bible (originally) was mostly written in the Hebrew and Greek; and when we take the Hebrew letters that spell the word Rome, and add the numbers together that each letter stands for, it makes just six hundred and sixty-six; and Rome was the seat of the beast. The Greek letters, also, that spell the name of the first king that was on the throne of the Latin kingdom, when the number for which each letter stands are put together, count up the same number, (six hundred and sixty-six). The name of her first king was Latinus. But to fix the prophecy on the man of sin—the son of perdition—take the blasphemous title assumed by the Pope; "Vicegerent of the son of God." Let this title be spelled in the Latin, in which it was ordered that the Roman Catholic services should be performed, and then select the numerals and place their numbers together, and it makes six hundred and sixty-six. This is what John calls the number of his name for the Pope wears the name on his pontifical crown, written in Latin; and when put in Roman letters are as follows: VICARIOUS FILIIDES. The Latin language is like English in respect to numerals—some letters are numerals and some are not—but when we take the letters that are numerals out of these words of blasphemy, it settles on the Pope as the man of sin, and the subject of the prophecy. This could not be merely accidental; it was a matter of such importance that the God of heaven, in giving a revelation to his Son Jesus

Christ, did not overlook it when He determined to make known the things that were to take place in the then future of this world. And there is more than something implied in this fact that in all the range of literature among all the nations of the earth, and in all the babbling languages, there cannot be another similar fact produced, to find the seat of government, the name of her first king, and the title of her assumed religion—all three to correspond in numbers that the letters spelling their names stand for, but these all correspond. Rome, in Hebrew; Latinus, in Greek; Vicegerent of the Son of God, in Latin, stand as three witnesses whose testimony cannot be impeached, as it stands in numbers and proves the two beasts of this chapter to be the kingdom of the Pope, and the church of England as an image to it. I want it distinctly understood, however, that I do not mean, and have not intended to say anything that could be construed to mean, that the Protestant Episcopal church of England was the image to the beast; but it was the church of Henry the VIII. that was a fac-simile of the Roman Catholic church.

Having now come down the stream of time, from the commencement of the Christian era until the great reformation of the sixteenth century, we have seen the rise of the Papal beast with his ten horns, and the rise of the political beast with his two horns, and then the image that was made to the first beast; for these three cover the whole territory which is reviewed in this chapter. And at the end of this chapter we have the end of John's vision so far as the rise of Antichristian powers is concerned, that were to arise and assume to be the true church of Christ, and be sustained in that assumption by the political powers of earth. And being brought through the dark ages, and entering into the light of the new discoveries, of new continents, and

new truths, the Revealer pauses for a while and gives the mind respite before we proceed down the stream of time. We are called upon to pause and look and see if the victorious Lamb, that stood in the middle space between the throne and the living creatures, was still with the elders, and holding the reins of the government. And there are five verses of the next chapter that are simply parenthetical, and stand as an introduction, and as a porter to open the way for the light of the reformation to be poured upon our minds.

FOURTEENTH LECTURE

ON REVELATIONS.

CHAPTER FOURTEENTH.

JOHN looked, and lo, the Lamb stood upon the mount Sion, and was still vested with all power, and was the object of adoration by all the intelligences in heaven. He saw the wave offering before the throne, that is, those that had gone in advance of the great army which is to go up with a shout at the end of the world. He now beholds the one hundred and forty-four thousand that were before the throne, of whom honorable mention was made in the 7th chapter. He then saw them as they were sealed with the seal of the living God. He now sees them before the throne in their risen bodies, redeemed from earth, and palm-wreathed, ascribing all praise to the Lamb through whose blood they had been cleansed, and prepared to float upon the tide of love and waves of the glory of God. He not only saw the ransomed host of God's elect, who were standing in company, but he heard a voice of joy as it came out from the throne of God, and it was as a voice of

a vast multitude; and in addition to that he heard the music of instruments mingled and commingled with the voices of the sanctified and saved, and the same song was still ringing in the ears of Jehovah that commenced long years before—even when the inaugural address was delivered by the eternal Father himself on the reception of our Savior into the inner court, which is the holiest of holies, in heaven before the ever memorable Pentecost. The song of redemption from earth had not grown stale, it was still a new song—a song that belonged to the new order, or new and everlasting covenant that went into effect immediately after the death of Christ, and was ratified with the blood of the Lamb, which was the ground or foundation of their redemption from earth. There was one thing peculiar about that song—no other intelligences in heaven could learn it, save the blood-redeemed of Adam's race, and not even them until their bodies were redeemed from earth. The Lamb could sing that song for he was "the first born among the many brethren." He was the first sheaf from the tribe of Judah. It is true that there had been persons raised to life from the dead before the resurrection of our Lord, but these resurrections were to a state of mortality, for the son of the Shunamite, the daughter of Jairus, the man of Nain, and Lazarus of Bethany, were all destined to die before they could enter the glory land. These were raised to life to display the power of God in his incarnate Son. But those resurrections which took place subsequent to the resurrection are to die no more; "there is no death there." They sung a new song that no man could learn, no, not even angels, cherubs nor seraphs, unless they had bodies raised from the earth.

In my lecture on the 5th chapter I tried to show that those who were redeemed from earth occupied the nearest

position to the throne of any who circled round it. I told you in that lecture that when I came to the 14th chapter that I should speak of them again. We see here that these hundred forty and four thousand are spoken of as standing before the throne, and before the living creatures, and before the elders, and the song which they sung embraced sentiments that could not be uttered by any other intelligences except the hundred and forty-four thousand that were standing upon mount Sion, with the Lamb, and of course these could be no others than they who arose from the dead at the resurrection of Christ. Paul in speaking of the same characters says that God had formally acknowledged them, and that they had been called and justified, and glorified before Paul's day, and that too as a pledge of the resurrection of all the saints. David anticipated the scene, and Luke tells us when it occurred, and John confirms the perpetuity of the song of the Deliverer and delivered.

Our minds are now brought back from the celestial clime of glory and we are called upon to view the glorious results of the preaching of the Gospel to the sons of men on earth. Another angel makes his appearance bringing with him the everlasting Gospel, and is ready to preach it to all nations, kindreds, tongues and people. This angel is *another* angel, and not the one that sounded the seventh trumpet. It was proper for John to tell us of his mission. We were told in the 13th chapter that the beast had power to give life to the image (that is Great Britain had power to defend the church of England), and kill any that might refuse to worship the image—which I have shown to be the little concern established by Henry the VIII, and called the church of England. And we should not forget that the established clergy of the church of England vir-

tually compelled the people to worship the Pope. This was brought to view in my last lecture. But now we have a class of ministers under the symbol of an angel—a very different class to those that were symbolized by the beast and his image, for they told the people to worship the beast and his image or die. But these ministers symbolized by the angel tells the people to worship God or they would have to die a second death. This angel was the faithful ministers of the fourteenth and fifteenth centuries; and all the ministers of the great reformation are included under the general idea of another angel. This angel says to fear God and give glory to him. The people had been taught to fear the sword and the flames, and to give honor to the Pope, but the dark ages were passing away, the people had become tired of giving glory to man and were ready to hear the sound of the Gospel. The great harvest had matured, and we are told that another angel followed, saying: "Babylon is fallen." It was not only necessary to tell the people that they ought to fear God and give him the glory, but it was necessary in order to secure the success of the Gospel that the prejudices of the people should be removed by exposing the errors of Popery, and the heresies of the Pope's ministers; and in order to do this true ministers of the Gospel were compelled to show how the Gospel had been trampled down by the red horse, black horse and pale horse, and urge the importance of reformation, zeal, and a holy life, in order to realize the blessings secured for us through Christ, and to warn the people of their danger of being punished after death, if in this life they would worship men and not God. True ministers were compelled to point to the Roman hierarchy as the mother of harlots, and state institutions as abominations.

John had written the history of the church, but it had been obscured from the common people. I have told you before that when the witnesses came to life that Babylon fell immediately afterward. The same things are used here from another standpoint, but this Babylon, which John says was fallen, as told him by the angel, what *was* it and what *is* it? I repeat that it was the power of the Pope and the power of the great Catholic church which began to give way when light was poured upon the minds of the people by the power of the press, and the words of truth that fell from the lips of ministers. Daniel spoke of the same time, where he says: "I beheld until the body of the beast was slain and given to the flames." These burning flames commenced in the fourteenth century. The fires of the reformation were really kindled by Wickliffe, and his bones being burned on the funeral pile of John Huss, in the fifteenth century, extended those flames throughout Germany. And the burning of the body of William Tyndale in the sixteenth century rekindled the flames in England, and multipled thousands were induced to examine the doctrines that had led those martyrs to the stake; and by this means a knowledge of the word of God was increased. It was found, too, in their writings, that they advocated the teaching of the Scriptures to the common people. And after the invention of printing, in the fifteenth century, those reformers urged the printing and the circulating of the Bible as the best means of instructing the common people. "The hour of judgment had come;" and judgment in this connection, as in many others, means teaching or instructing. This had been neglected for a thousand years, and it was for a number of years that the common people were forbidden to read the Scriptures at all. The people were then taught that the Pope was successor of St.

Peter, and that he alone had the power to decide what the Scriptures mean. Believing this they were easily led to adopt any form of worship that he prescribed—whether it was the invocation of saints, the worship of the Virgin Mary, or the adoration of heathen relics; which had been introduced to appease the conscience of ignorant heathens. For a portion of the worship in the Catholic church throughout the Pope's dominion was strictly heathen. But these reformers pointed out the destiny of the corruptors of God's word, and idolatrous worshipers. They told of the destiny of the wicked in the world to come: and this message of warning is called another angel in the ninth verse of this chapter. John saw the faithful ministers who established the reformation, as they labored to disseminate the truth throughout Europe, and were telling the people to fight on and to gain the joys of heaven, and to shun the torments of hell. He heard them say to the faithful few, who die in the Lord's cause: "Great is your reward in heaven." Believing this they struggled on and bore their persecutions with patience. And he heard a voice in heaven saying to him, write: "Blessed are the dead that die in the Lord;" for the spirit says they will rest from their labors and the influence they exert will not cease. And John looked again and there was a white cloud and one that sat on it was like unto the Son of man; and he had a crown of gold upon his head, and a sharp sickle in his hand. We cannot be mistaken in the meaning of this symbol unless we are wilfully ignorant, or so blinded by prejudice as to render it impossible for the light of symbols to shine into our minds. This white cloud includes all the great workers that helped to pull down the great city Babylon—the one great army of the faithful, and worthy divines, who labored long and hard to establish the

true worship of God among the nations of earth—these in the aggregate, are symbolized by a cloud. Paul gives a long list of the faithful and righteous, covering the whole period from a righteous Abel down to a martyred Stephen, he calls them a cloud of witnesses. But this cloud was faithful ministers under the Gospel dispensation, and called a white cloud—white being an emblem of peace, purity, and righteousness. But there was one seated on this cloud who was crowned with gold—an emblem of success and victory in a pure cause. And the means by which this victory was won, and their success achieved, was the Bible translated into a living language, which was the sharp sickle that was in the hands of him who sat on the cloud. The prevailing spirit of that age—and of all true ministers in all ages, was, (then and is now) to give the people a true knowledge of the Bible. To prove that the word of God in a known tongue is the sharp sickle spoken of here, I need only refer you to our Lord's teachings when, on the first occasion that he had taught the Samaritans, his disciples came unto him, he said unto them, "my meat is to do the will of Him that sent me and finish his work. Say not ye there are yet four months and then cometh harvest; behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest, and he that reapeth receiveth wages, and gathereth fruit unto life eternal." The Savior himself hath furnished us with an explanation of this passage. To thrust in the sickle is to preach the Gospel to the people; and to gather fruit unto eternal life is to make converts to Christianity. We have found various forms of expressions, all meaning the word of God; and here it is called a sharp sickle.

John now tells us that he saw another angel coming out of the temple (which means the church), and he cries out

to him that sat on the cloud, and tells him to thrust in the sickle, declaring that the earth is ready to reap, and the earth was reaped. These different angels mentioned here are only different modes of doing the one great work. I have illustrated this once, but for fear you have forgotten it, I will illustrate it again. We have our Sunday school conventions, they are angels doing the primary work. Then we have our Bible societies to furnish the people with the bread of life. Then we have our missionary boards who send our teachers and preachers to advance the people into the higher branches of Christian knowledge. All these will be called a white cloud, but either of them *separately* would be called angels. And these different modes of operation in carrying out the one great enterprise, by the long line of the faithful ministers and members of the churches, who have been instrumental in tearing down the vine of the earth, are here called angels. I recognize in this white cloud a Tyndale, a Rogers, a Coverdale, and other men who have spent their means, time, and talent to build up the cause of Christ—they thrust in their sickles and helped to reap the earth. But there was a vine of the earth which their sickles would not gather, and there were many ripe clusters of grapes on that vine, and it required another organization—one that could bring out a translation from the original Hebrew and Greek. And every organization that has been set on foot since John Calvin organized his society at Geneva until the organization of the Bible Union in the present century belong to and constitute the angel who had power over fire, provided that that organization selected competent scholars to translate the Bible from the original languages. The work has been going on ever since the commencement of the reformation, but the work of this angel is not done. It is

true that the clusters of the vine of the earth have been gathered and the vine itself has been gathered and put in the wine-press of the wrath of God Almighty. But this was a different vine to the one mentioned in the 15th chapter of the Gospel of John. The Savior was the true vine and Christians are said to be the branches; but Popery is called the vine of the earth, because she grew out of political power. Her clusters were the state churches, or different kingdoms that belonged to her, that clustered around to support her. They had many ripe grapes on them, and as the grapes began to be gathered into the fold of Christ those clusters began to wither away, or dry up, as we shall see by and by. But to gather all these clusters and to dry up the symbolic river, the Euphrates, has cost the lives of millions, and, to use a common expression, "oceans of blood." He saw the vine cast into the wine-press, of the wrath of God, and blood came out of the wine-press, and it was up to the horses' bridles, for a distance of two hundred miles.

In passing over this part of the vision John reaches the same point in history that he saw under the sound of the sixth trumpet, when he saw the four angels loosed that were bound in the great river Euphrates, when they were prepared for an "hour and a day and a month and a year for to slay the third part of men." John saw that during these three hundred and ninety-one years there would be at least two hundred millions of men engaged in the various wars which were to be the instruments in breaking the power of the Pope; and he here says that the wine-press was trodden without the city. It is well known by all historians that for the last four hundred years there has not been a single war waged for the avowed purpose of *establishing* the Catholic church, and their religion, in any

of the kingdoms of Europe, only trying to *maintain* their position; but the outside pressure has been too strong—the wine-press has been trodden outside of the church, and the doctrine of the reformation has prevailed; the angels that were bound have all been loosed, and men fight just as they please. For the last four hundred years the nations of Europe have not consulted the Pope to know whether they might declare war or make peace; and this is what is meant by treading the wine-press outside of the city. This time of preparation, for three hundred and ninety years, from the days of Tyndale and the invention of printing, till the downfall of the city, or the overthrow of Popery, was just three hundred and ninety-one years; and it was during that whole period that the blood-shed is estimated as a stream for two hundred miles. We were told that under the opening of the sixth seal terrific wars occurred, and governments were moved out of their place. And we were told that when the sixth angel sounded that a voice from the four quarters of the world was heard to cry for relief, and men were permitted to fight for religious freedom. And now, after running down the last line of historic events to the same period in the world's history, he tells us about the sharp sickle which was thrust in to reap the earth and gather the clusters of the vine, which caused the wars and bloodshed until the opposing elements should be destroyed, and the principles of Christianity established in all the nations of earth.

FIFTEENTH LECTURE

ON REVELATIONS.

CHAPTER FIFTEENTH.

IN the commencement of the 15th chapter we have one peculiar form of expression which has no parallel in the history of the Bible, and the meaning of it is wrapped up in itself, and it alone can explain that meaning. The form of expression is this: "the seven last plagues." Not the last seven, but the seven last. The reason of this form of expression is that the seven vials introduced nothing new—that is no new matter, no new event and passed over no new territory. They are simply explanatory of the sounding of the seven trumpets, and the opening of the seven seals. They strictly belong to the third or last division that covers all the time and territory that is covered by both the first and second lines; and, being intimately connected with things and events previously mentioned they are each of them last for it is the last time that the territory is to be passed over. These seven angels will fill

up the wrath of God. That is, they will tell of the manner in which God will pour out his wrath upon men for their sins; and while the pouring out of the vials of wrath is to cover, or does cover, all the time from the commencement of the Christian era to the end of time; yet, they shine more conspicuously since the commencement of the preparations for the overthrow of Antichristian power. This sight John saw in heaven, meaning the religious elements. And no wonder that it was a strange sight; for, since the woman went into the wilderness, up to the commencement of the reformation, no such a sight had ever been seen. It was great and marvelous, next in importance to the woman of the 12th chapter. The seven angels with the seven last plagues was a marvelous sight indeed. But that was not all that John saw. He saw, as it were, a sea of glass, and it was mingled with fire. In the 4th chapter we are told that when John looked at the throne of God itself, and the foundation upon which the sanctified and saved in heaven were standing, that it was a sea of glass which they were standing on, clear like crystal. He does not say that it was like a sea of glass, or that it resembled one; but it was a living reality, a fact, that heaven was a local place where the bodies of the redeemed were located at that time. That sea of glass was clear, that is pellucid, like ice, but firm and hard like glass and clear as crystal. But in this chapter he says: "*It was as it were*," showing that it resembled a sea of glass. And he now tells us what use was made of it—it was used as a foundation on which the righteous on earth were standing during the whole time of their conflict with Antichristian powers, and caused them to gain a victory over the man of sin and son of perdition, because they had the vantage ground over their enemies. And winning victories in combatting for the truth they were sing-

ing the song of Moses and of the Lamb. Moses sung a song of deliverance when he crossed the Red Sea, and was freed from his enemies; and the Lamb joined in with the risen and ascended saints, and sung the new song in heaven. And it is not at all strange that Christians sing songs of deliverance when they are freed from their enemies. And when the victories have been gained over the man of sin, how has it been with them that are intelligent victors, who know what the word of God is, and have waited patiently for the purpose of God to be accomplished in the establishment of principles for which the martyr has died? They say, "Great and marvelous are Thy works, O mighty God, for the ways of the King of saints are true and righteous." The wonder is that all nations do not adore and magnify the name of our God, for He is holy. But it has been the firm belief of the Christians ever since the light of truth broke into their minds by the word of God, which was the fire that was mingled with the foundation that they stood upon — that the nations of earth will sooner or later accept the Gospel of the Son of God, and the triumphs and victories achieved, gives them additional confidence in realizing their most sanguine hopes. "For thy judgments are made manifest;" that is, the teaching had evidently been the means of giving the Christians the great power to replace governments where they should be—to be as handmaidens for, and protectors of, the religion of our Lord Jesus Christ. During this period the way was opened up —not only to have the Bible translated, and then printed, but to be read in the various languages; for the shackles that had been put on the people by clerical despotism were taken off. But the great misfortune was that not one of the translations into the living languages conformed exactly to the original, and hence John saw that during the whole

period of three hundred and ninety-one years that truth was battling down error, that it was only the "testimony of the tabernacle of the temple," that was opened in the religious elements of Europe ; and it was her that gave the seven vials of wrath to the seven angels. There was such a variety of opinions in Europe during these centuries that rendered it, (to say the least,) difficult to get a pure translation of the Bible ; for the versions already mentioned in a former lecture were admitted by their authors to be defective. Yet these defects did not affect any *vital doctrine*, but was confined chiefly to *church order*. But any of the translations that were made in the sixteenth century were sufficiently clear to bring out advocates for religious freedom, and to overturn the Antichristian powers; and in their combined influence they finally set Europe free. John saw the seven angels come out of the temple, (which means the church,) in the religious elements of Europe, who testified to the fidelity, and purity, and veracity of God, and his justice in sending wars and pestilence on nations for their rebellion against Him. For these seven angels were dressed in linen, pure and unspotted, and that class of men, who are here called angels, stood by the political powers during the whole period of struggling against usurpation of power over the consciences of men. These pure ministers, called angels, made their appeals to the great principles of justice and equity, which are immutable, and underlie every positive statute either in the moral or civil code. They appealed to the higher law of justice and complained of the oppression of the government in which they lived. They justified rebellion against tyrannical governments ; and the yoke of bondage was gradually thrown off.

And John saw one of the four beasts, (which means one

of the four grand divisions of earth,) give seven golden vials full of the wrath of God to these seven angels that came out of the temple, and the temple was filled with smoke. We shall see in the next lecture that these vials were all poured, either directly or indirectly. upon the ungodly: and that, too, without mixture and without mercy. Europe gave the printing press, and she gave the invention of gunpowder, and of firearms, and they were the means that have been used by the nations of Europe to free them from the Papal yoke. But we shall understand the vials better when we notice their pouring out in my next lecture. We shall now spend a short time in investigating what is meant by the temple being filled with smoke, so that no one could enter it until the seven vials were all poured out. Smoke means *influence*, and there was an influence of some kind brought to bear, which filled the temple, (which means the church,) as soon as it was opened, so that the people had access to the tabernacle of the testimony—for the church was not yet fully opened until all could enter into it. We shall find that time fully brought to view when we come to the 19th chapter.

From the commencement of the reformation until now, something has been in the way, all the time, of the full enjoyment of Christians in this life. I mean the enjoyments connected with church relations, and church privileges—for entering into the temple refers directly to this. A great deal of the smoke has been cleared away, but there is a good deal yet; and to understand this passage we must first know what *entering into* means. This phrase when connected with the kingdom of Christ, always means the full enjoyment of Christ's reign over us in this life—it is never used in any other sense than ENJOYMENT. The church is not "the kingdom," but is an institution of Christ as an

executive body within his kingdom. The *kingdom* is one and not many, but the *churches* are many, not one (only) as an institution. As an institution the church went into the wilderness and was obscured--passed down through the dark ages as the mystery Babylon; but she as a woman never died. But there was no individual congregation, or a regular succession of congregations, that ever passed down through the dark ages. But the church of Jesus Christ did —when we speak of it as the woman; but when we speak of it as the temple it was closed up or folded up. When speaking of the religious elements, which encircled the church, they are called the heavens, and said to have been folded up and departed as a scroll. In this passage we have the temple of the tabernacle of the testimony, in the religious heavens. The personal enjoyment of the Christian's hope was and is pure and complete. The tabernacle of God, under the present dispensation, is with men, and God condescends to dwell in us, and permits us to dwell in him.

We now go back to bring this line of argument in the fourteenth, fifteenth and sixteenth centuries. Since the commencing of translating and printing the Bible into English and circulating it broadcast over the land the hearts of disciples have burned within them in witnessing the effects produced by circulating the living word. The hearts of the disciples anciently burned when Jesus was explaining the scriptures to them; and the explaining of the scriptures to the people has had the same effect upon them for the last four hundred years; yet this is not all that is meant by entering into the temple. I will now tell you how the temple is filled with smoke—it has been by the mis-translating and the suppressing of certain words in our version, particularly those words which relate to the

church, its officers and ordinances, leaving the minds of the people in fog or gloom, creating divisions and subdivisions among the lovers of the blessed Savior. No man can enter into the full enjoyment of the church and its privileges on account of those unhappy divisions. In fact the most of the people do not know what the church is, nor what a bishop is, nor what baptism means. Some will not commune with others at the Lord's table; others will not even invite ministers of another denomination into the stand with them, nor allow them to preach the Gospel to their people if they can help it; they close doors on each other, and threaten to sue at law if they are opened. Under such circumstances we can say of a truth that the temple is filled with smoke. And when honest hearted Christians try to so lay down prejudices as to do like our Savior did when he looked from the cross upon his weeping mother, we are almost stifled with smoke, when we attempt to recognize those who do the will of our Father as our mother, our sister, and our brother.

We cannot enjoy church privileges, and church relations as we should if churches were as they ought to be—alike in polity, having the same officers, and observing the same ordinances, and having union and communion with each other. The heart of the Christian mourns over a desolated Zion, with her smoky temple—the rubbish still burning around her. And when the fires of truth shall consume this rubbish, the smoke will all give way, and Christians will enter into the full enjoyment of the church, as they did in the days of yore, when they were all of one heart and one soul; but this we cannot do until the smoke is cleared away.

The pouring of the last vial into the air will be the means of clearing it away when the thunders, and light-

nings, and voices, and mighty hail stones, and the great earthquake, shall produce a pure Bible—I mean a pure translation of it in all the languages of earth. Christians will then be bound together in heart, and unitedly take hold of the work of evangelizing the nations of the earth. Satan will be bound a thousand years, the smoke will be cleared away, and the seventh vial will do the work of clearing up the smoke and rectifying the wrong. Then we will all know, (whoever lives to see that day,) what a church is, and we shall all know what baptize means—whether it is immersion or aspersion, whether it is one dip or three dips; whether a bishop is an elder, or higher than an elder, (in office;) whether a church is a local assembly or a combination of societies. The watchmen then will all see eye to eye, and speak the same thing, and this glorious time will come at the end of two thousand three hundred years after the destruction of the Jewish temple, and their nation. But there are events now pending which should rise our drooping spirits. One event has already passed within the last twelve months—the *temporal power* of the Pope is no more. The forty-two months of the 13th chapter have ended. We have witnessed the breaking of the Papal power. Rome is free, the great city now rings with the voices of Protestant ministers. The Evangelical Alliance has bound in one fraternal band, ministers of nearly all denominations, who recently met on American soil. The prophecies of both Daniel and John we have seen fulfilled in these events; and we shall yet see, before we are through with these lectures, that during this century we are to have the Bible translated by order of a world's convention, which will effect the overthrow of Mohamedanism in less than a half a century thereafter. I close this lecture by promising to notice the fulfillment of prophecies that are to take place in 1897 and also in 1941.

SIXTEENTH LECTURE

ON REVELATIONS.

CHAPTER SIXTEENTH.

AT the commencement of the 16th chapter we are told that "a great voice" came "out of the temple," which said to the seven angels, Go your ways, and pour out the vials of God's wrath upon the earth. Now, it will be recollected, when the seventh angel sounded, there was a new line of events commenced, and the woman appeared after the temple of God opened, which corresponded with the white horse under the first seal. That was the commencement of the first line. Also, it will be recollected that under the opening of the sixth seal that the heavens were rolled up, and that the four winds of the earth were kept from blowing, and that the woman went into the wilderness as a servant of mystery Babylon and was obscured for twelve hundred and sixty years; and about John telling us what power it was that obscured her so long; and then, commencing with this last division, of his telling us of the

same woman, and how beautiful she was adorned; and then about the red dragon that tried to destroy her offspring; and the seven-headed and ten-horned beast that put the crowns on the horns instead of the heads; and the beast that came up out of the earth with two horns; and finally the little image that compelled its subjects to worship the first beast; and how much anxiety was shown. For fear that we might be mistaken about that power which was called the first beast; and then about the angel that had the old fashioned Gospel to preach; and about the other angel who announced the fall of Babylon; and the angels with their sharp sickles reaping the harvest of the reformation; and about the gathering of the clusters of ripe grapes when the wine-press was trodden without the city; and the great marvelous sight that John saw when the sign of the wondrous success of the Gospel appeared; and about these seven angels who all were last, and their all being last conclusive evidence that the seven last plagues were connected with the judgments that God has sent upon the enemies of Christ during the Christian era, and especially during the four hundred years of preparation. And now I shall tell you *how* they were poured out, and *when* they were poured out, and what they were poured upon, and the effect they produced; and that will settle the question of the pouring out of the "seven vials full of the wrath of God." However, before I proceed to notice the pouring out of these vials let me premise that they are explanatory of the sounding of the trumpets. Not that the vials were poured out at the same time that the trumpets were sounded, for the vials were filled with medicine, a remedy to correct the wrongs that were inflicted on the world by the sounding of the trumpets; for the sounding of the trumpets it will be remembered was from a political standpoint,

and as the trumpets had produced deleterious effects upon the nations of earth and crippled the influence of Christianity, it was necessary for John to tell us now what agents were employed to restore wanted peace to the world, and give success to the church. He commences then by pouring out the first vial upon the earth, which are the political powers, and we see a dreadful wound inflicted upon the Papal head. The men who had been worshiping the beast and his image had become dissatisfied, and were cankering, as it were, and made a dreadful sore in the body of the clergy and laity: and good and honest hearted Christians left the great body of the corrupted church, for she was nothing more than a political organization. The way was then opened for the pouring out of another vial, and it was poured upon the sea, which was the professed religious portion of the great hierarchy. When the first trumpet sounded there was a hail storm, and the hail and fire were mingled with blood—the hail and fire meaning the words of God spoken by men. And being mingled with blood referred to the pagan persecutions in the first and second centuries. The contests were heavy, and resulted in consuming, or destroying a third part of the Christians in those days. And as the pouring out of the vials begin with the sounding of the trumpets, and continue with the sounding of the trumpets, and end with the sounding of the trumpets, I shall have occasion to notice their connection, all the way down the stream of time, as they are explanatory. We can see then that the pouring out of the first vial brings up the counterpart, and speaks of the suffering of wicked men instead of Christians. It was the green trees and green grass that suffered under the sounding of the first trumpet, and now under the pouring out of the first vial. If it had been the same symbol it would

have been the dry trees and dry grass—that is, men of the world connected with the political powers, such as imbibed the doctrines of Popery, and worshiped men instead of God, regardless of what century it has been in or may be in. The second angel pours out his vial upon the sea and it becomes as the blood of a dead man. I ask particular attention to this peculiar descriptive epithet—THE BLOOD OF A DEAD MAN—and it killed every living soul that was in the sea. When the second trumpet sounded the great mountain went into the sea (that is a religious body established by law.) When the Roman government joined the church a third part of the creatures that were in the sea died.

I have spoken of these particulars at length in my eighth and ninth lectures, and simply refer to them now to show that the *vials* are explanatory of the *trumpets*. Under the sounding of the trumpet one-third part was turned to blood—which means bloody persecutors—and one-third of the spiritual life was killed by joining the world. Under the second vial she became a bloody persecuting power, and all her spiritual life died. The blood of a dead man does not only stop circulating, but it putrifies and becomes offensive. The great Catholic power had became a nominal formal thing, and opened the way for the sounding of the third trumpet; and at this point he is ready to tell us of the pouring out of the third vial upon the fountains of waters, which we are told in the next chapter means people, multitudes, and nations, and they were turned to blood. These were the same rivers and fountains of waters that the star fell on, which was a burning lamp, which has been shown to be Mahomet. And these rivers and fountains of waters that were said to be made bitter under the sound of the third trumpet are now said to be

turned to blood under the pouring out of the third vial. And the angel of the waters, that is the messenger of the people, was heard to say that it was right to give them blood to drink, for they deserved this for the manner in which they had treated others. The fourth angel poured out his vial upon the word of God, or the Bible, here called the sun; and power was given to him to scorch men with great heat and they blasphemed the name of God on account of the great heat. When the fourth angel sounded his trumpet it was only the third part of the Bible that was darkened and brought distress on Christians; but now, under the pouring out of the fourth vial, John is going to tell us how the Bible hurts the world—that is, the irreligious part of the world. The pouring out of the vial upon the sun did not hurt the sun, but gave him power to scorch men with great heat. It was the bringing of the Bible to life—bringing it out of its sackcloth state, and letting its light shine, that is here referred to—for that is the way it hurts men. Let me illustrate. I saw in some paper, not long ago, that a Chicago clergyman was instructed by his congregation to preach the joys of heaven to them and let the torments of hell alone; and as he was dependent upon them, and did not wish to offend them, he said to them on a certain occasion: "If you do not turn to God, repent of your sins and believe on the Lord Jesus Christ, modesty forbids me to say what will become of you." And it is literally true that the objections which men of the world have to the Bible are its teachings in regard to future punishment. It is now even as it was in the days of national Israel when Shalmanezer, the Assyrian king devastated Samaria, (the middle district of Palestine,) and carried her subjects to Ninevah, seven hundred years before Christ. When Samaria was resettled by various

other nations, God sent plagues on them for bringing idolatrous worship into the land of Israel. When they were sorely scourged they sent to Ninevah for one of the former priests of Samaria to be sent to teach them the ways of the God of the land. But when the prophet returned and taught the idolatrous worshipers that the God of Israel was a pure and holy God, and would accept of nothing short of pure and holy worship, and that he required holiness of heart, they at once rejected the God of Israel because He could not be approached in revelry and drinking of wine. And the distinguished American deist was willing to set a high estimate on the moral code of the Bible, but he rejected its teaching altogether in regard to future punishment: and while he admited that there was but one true and living God, he denied Jesus as being the Christ, on account of His teaching that holiness of heart was necessary in order to future happiness. Indeed, holiness of heart, in Mr. Payne's system of religion, was to it what a spark of electricity is to a non-conductor—it flies in an oblique direction, and finds no lodgement there. And it is just so with every species of infidelity. The moment men leave out a holy life as being essential to happiness in the life to come, they deny future punishment altogether; and are so enraged against the teachings of the Bible that they will blaspheme the name of the God of the Bible by denying its plenary inspiration. You will remember that when the fifth trumpet sounded how Popery fell to her lowest stage. But now the fifth vial is poured upon the seat of the beast, (which is Rome,) and his kingdom is filled with darkness, and the most intense misery followed. They gnawed their tongues on account of their pains, and blasphemed the God of heaven because of their pains and sores; and yet they would not repent. This vial is poured

upon the same power that darkened all Europe with her smoke when she unlocked the bottomless pit and deluged the nations with blood in the dark ages; but now the wrath of God is poured upon her and all the plagues that have ever fallen upon the wicked in this world are inclueded in the words, "wrath of God"—for it is said, "in them is filled up the wrath of God." The political powers turned against the Papacy for she had corrupted the nations, and they began to pant for her blood. She opposed the translation of the Bible, and opposed its being circulated among the people, for she could not live in its light. And the first thing which indicated the destruction of Popery was the knowledge of the teachings of the Bible upon the part of her membership. Her seat was filled with darkness and it remains full of darkness to-day. The present condition of the great Antichristian power conclusively shows that the pouring out of the vials were connected with the events that proved to be the overthrow of the Pope.

The sores that are inflicted upon them who worship the beast and his image grow out of political powers turning against the Papal throne, and she finally becomes so corrupt that she is a stench in the nostrils of the kings of Europe, and they all turn against her which introduces the sixth vial, for the sixth vial is poured upon the great river Euphrates, and dries up her waters so that the way is now open to reach the eastern nations, which will one day overthrow Mahometism, and that day will come before the middle of the next century. There is something singular about this vial, for it not only dries up the waters of the great river but starts something like frogs out of all three of the great powers, that have steadily opposed a pure Christianity, viz: Popery, Mahometism, and Paganism. And these (*something*) that are called unclean spirits made

their way into legislative halls, or unto the kings of the earth, as well as among the masses of the people, and they succeeded in gathering the kings of earth together, and held them in battle array against the religion that is taught in the Bible And for awhile the whole world is a field of strife, which is called in the Hebrew language Mount Megiddo: or, as we have it in our version, Armageddon. When the sixth trumpet sounded the powers of Europe were all virtually loosed, for the four angels that were bound were let loose, and were preparing for about four hundred years, by slaying about one-third of the soldiers that were in the field of battle, which was about sixty-six and a half millions, whose leaders fought like lions in quest of their prey. Men had been bound in the mighty imperial river of Rome, and the people are meant by the rivers or waters. The four angelswere the soldiery of the four quarters of the world, they were held under Papal rule during the dark ages, and every historian knows that from the commencement of the seventh century until the commencement of the sixteenth century, there was not a king or a kingdom in Europe that could either declare war or make peace with any other power only as the Pope gave permission. But the pouring out of the sixth vial of wrath on the ten horns, that were crowned dried up the last vestige of sympathy that they had for the Papal power. And then the powers of Europe were made the means of the overthrow of that power itself. They determined to carry out the prophecy, to see "judgment laid to the line and righteousness to the plummet." That this river Euphrates, that the sixth vial was poured upon, was a symbol of the kingdoms of Europe, is clear from the fact that type always answers to antetype, and the ancient city of Babylon the type and the Roman Chatholic church was the ante-

type. The river Euphrate, that ran through ancient Babylon was the type, as she supported that city twelve hundred years and then became the means of her ruin; the kingdom of Europe is the antetype, as they supported the Roman Catholic church for twelve hundred and sixty years and then became the means of her ruin. The waters of the river Euphrates were turned into another channel, and the soldiers of the kings of Europe were turned into another channel. The Papacy was sustained, however, for just twelve hundred and sixty years; and it is said in the 13th chapter that power was given him to continue forty-two months, and then the waters or the nations of Europe were dried up. They supported the Papacy no longer—they turned against the Pope and his cardinals, and have opened the way to reach the eastern empire; and now the Gospel is destined to go into all Asia and Africa again, just as sure as the Pope is now dethroned. Mahometism is the next power to break down, as it stands in the way of the Gospel—it must and will be crushed out. The Armageddon battle will do the work.

But what about these three unclean spirits like frogs? What are they, and when will they come out of the mouth of the dragon, out of the mouth of the beast, and out of the mouth of the false prophet? They must be foul doctrines, for there is nothing else that will answer to these symbols. These foul doctrines were to arise consecutively out of heathen mythology (or paganism), and out of Popery (which is the beast), and out of Mahometanism (which is the false prophet.) These three foul doctrines work in concert on the minds of the kings of earth, and cause them to lend their influence to infidelity till the Armageddon fight is over, and the glorious Millennium ushers in. One of these unclean spirits has been working for

about twenty years—it comes out in the name of Modern Spiritualism. Soul-Sleeper or Adventism is another unclean spirit, and came out of Popery. And Free-loveism is another unclean spirit, and came out of Mahometanism; and while these foul doctrines differ with each other in some particulars they are alike unclean, and unite in opposing a pure Christianity. They go forth to the kings of earth to enlist their sympathies in their behalf, to get protection from them as they get now from the Bible—it scorches them all alike.

Modern Spiritualism, falsely so-called, had its rise in the schools of heathen philosophers, and was taught at Athens in the days of the apostles. It is the worst form of infidelity, and it was revived in Europe in the present century, and is now spreading its baneful influence throughout America—denying the existence of a God as taught in the Bible. Modern Spiritualism denies the plenary inspiration of the holy scriptures. They admit a part of the Bible's history to be true, but they deny a part of its history, and entirely repudiate its prophecies as being false. They say that it is not a decent book and ought not to be kept in decent families. They concede the fact that such men as Moses and Aaron did live, but say that they were hypocrites, liars and thieves. They charge the Virgin Mary with dishonesty, and say that Jesus was a bastard, and that the apostles were a band of scoundrels who chose Jesus as their leader. These things they have published to the world time and again. They go before the people in the name of reason and science, and preach the eternal progression of souls after death, and say that spirit is electricity. They tell us that there is no future punishment, and that the idea of a devil and hell is a chimera of the brain and the result of false teaching. They call to

their assistance the spirits of the departed who confirm their testimony by moving tables, rattling dishes and shaking the furniture of parlors, and thus establish the fact of some unknown power, as clear as the hogs of the Gadarenes proved the existence of a devil in the man among the tombs. They go to the kings of earth, and are found in high circles, delivering their messages from the unseen world, and through craft they get gain. They deceive thousands of intelligent men and women, whose earnest natures lead them to adopt a doctrine so congenial.

And then the teachings of the Adventists and Free-lovers go hand in hand with this doctrine of the lower regions, that is taught by Spiritualists that say whatever is is right. Free-loveism ignores the marriage vow, and by doing so lays the foundation for ten thousand evils. Mormonism is an offshoot of Mahometanism, and is the legal offspring of Free-loveism, although they ignore woman's rights and place her in the lowest apartment of human society. Among this brood we find hundreds of lecturers starting out advocating woman's rights, and as a general rule female public lecturers conceal their real designs (which is to advocate Free-loveism) by going into high circles in the name of woman's rights. Adventists follow along to soothe the sorrows of the disconsolate. They tell us that the Bible is true, and that Jesus is the son of Mary, and also the Son of God; but they deny Christ's being equal with God, and claim that he was a created being. They deny of there being a future punishment, and scorn the idea of a personal devil and of a local hell. They deny the immortality of the soul and the resurrection of the body of the wicked. These foul doctrines are as a refuge of lies. We must not imagine that these foul doctrines have, or are to, come out of the dragon, the beast and the false prophet,

all at once, but they are developments of principles that arise gradually, and will reach their highest point at the downfall of Popery, and Mahometanism, and the commencement of the overthrow of paganism. This refuge of lies will be swept away by the hail-storm that is brought to view under the pouring out of the next vial, which is called the seventh vial of wrath. But before he closes the narrative of the sixth vial he tells us to watch and keep our garments clean, and not to be exposed to everlasting contempt and shame, when the Lord comes—repeating what the Savior often said will be as the coming of a thief at night, *at an unexpected time.* And now a careful observance of the manner in which he closed the sixth vial will establish the truth of what I have said about these divisions of the book of revelations—that the opening of the six seals passed over all the territory, and that the seventh seal was the commencement of a new line; and that six trumpets passed over the same territory, and that the seventh trumpet began a new line. And as the vials are simply explanatory, six vials also cover the whole ground, and the seventh vial closes the drama by connecting itself with each of the other six. Now, these unclean spirits do work miracles — that is conceded; and working in harmony against the Bible and its Author, they almost establish their mission as being of supreme authority; but like Jannes and Jambres, the Egyptian magicians, who withstood Moses by performing miracles, they fail when it comes to exerting creative power. The devil then had power to work miracles and he worked through mediums in Egypt, and if they could have created a louse—which would appear to be the smallest miracle that Moses performed—they would have established their mission as equally of divine origin. The devil has the same power now as he had then and will de-

ceive the nations until he is bound with the mighty chain that is spoken of in the 20th chapter. But until that chain is complete the Armageddon fight will go on. It is now in progress, as both armies are in the field. Popery being overthrown, and the way opened to the kings of the east, we yet have sixty-seven years to reach the hour of low twelve when the bodies of Popery and Mahometanism shall be buried in the same grave, as it is declared in the 20th verse of the 19th chapter, and also in the 10th verse of the 20th chapter. The chain will then be complete, Satan will be bound, and the nations undeceived, for at least one thousand years. The white horse shall again triumph, and the sunshine of the Gospel burst upon all the nations, and there will be no contention about church order during the Millennial age. But at the end of the preparation, (the three hundred and ninety-one years) they (the beasts and the kings of the earth,) will gather themselves together to fight against the Bible in its purity. And to prepare us fully for the event, we must hear from the seventh vial which is poured out into the air. The seventh vial, like all the rest, commenced with the Christian era, and runs parallel with it; and when one ends the other will end; for the seventh vial, it will be remembered, was connected with all the others; and all the others so connected with it that they are called *the last.* Consequently, all the seven last plagues began at the same time. And passing through the first centuries, and then through the dark ages, they are more conspicuous, as I have said before, at the commencement of the protestant reformation. Tyndale had an eye to the printing press when he made his translation, which was the first ever made in the English language directly from the original Greek; and the first printing that was ever done in London with English type was Tyndale's

New Testament; and that was the beginning of the preparation. The word of the Lord then took the wings of the wind, and the voices of men was borne upon the air, as the true ministers of the Gospel were pouring out hails like a storm. A great voice then came out of the temple, saying, it is done, the great atonement is made and salvation is offered free; and the lightnings, and the thunders, and the earthquake that followed these voices, shook all the powers of Europe. It has been unparalleled in the world's history since the days of the apostles until this day. It has produced its fruits in the overthrow of the man of sin; and although it has taken three hundred and sixty years since the lightnings began to flash, and the thunders to roar, yet the work is done—Popery is no more. Like "a great mill-stone cast into the sea," she has sunk and will never rise. Luther helped to tear down one-tenth of the city when the second woe passed. The third woe reaches down to millennial glory. The tremendous earthquake now produced by the fall of the Pope will divide the once united power into three grand divisions; and in less than seventy years from to-day every state church, where religion is established by law, will give place to Bible church polity; for state churches—such as the Lutheran church of Germany—are cities of the nations, and belong to Babylon, and must all fall before the millennial glory comes in; and when they do fall Jehovah will remember Babylon to give her the wine of His wrath until the last vestige of an ecclesiastical government that is supported and sustained by law shall come to an end; for the mountains and islands mentioned under this head means the governments supreme, and the governments subordinate, that sustain religious hierarchies such as the holy Catholic church, the church of England, Germany, Scotland, or any other

state established religion, which in my next lecture will be called harlots, where religion holds illicit intercourse with the secular powers, and that which the Bible calls fornication that the mother of harlots was committing with the kings of earth when she agreed to support them in their temporal power and they agreed to sustain her in her assumption of spiritual power. The prophet then tells in the last verse of this chapter what power is to break down the opposition to God's eternal truth—it was the mighty hailstones that fell from heaven—each of them about the weight of a talent.

I do not wish to divert your minds, but suffer me to call your attention to what two living men have said, and whose opinions are just thrown to the breeze. One says that these hailstones will be literal balls of ice which will fall from the clouds of heaven, each of which will weigh fifty-seven pounds! The other says that these hailstones are the cannon balls—literal balls of metal, weighing from sixty to one hundred pounds apiece! Each of these writers find plenty of latitude in the philology of language to prove his position according to his theory; but I have always thought best to try to show what the Bible means by the terms which are used in it, and not to waste time complaining of false theories.

I now ask your attention to a portion to which your attention has been previously called, and you notified that it would be called up again. Isaiah, in the 28th chapter, uses the figure HAIL to denote the power of words of truth falling from the lips of men: "For with stammering lips and other tongues will he speak to this people, to whom he said, This is the *rest*, ye may cause the weary to REST, *and this is the refreshing*; yet they would not hear; but the word of the Lord was unto them precept upon precept,

precept upon precept; line upon line, line upon line; here a little and there a little; that they might go and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell we are at agreement: when the overflowing scourge shall pass through, it shall not come near us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; AND THE HAIL SHALL SWEEP AWAY THE REFUGE OF LIES, AND THE WATERS SHALL OVERFLOW THE HIDING PLACE. And your covenant with death shall be disannulled, and your agreement with hell shall not stand." "For the bed is shorter than a man can stretch himself on it, and the covering is narrower than he can wrap himself up in it." Although the prophet Isaiah had more direct reference to the Jews as a people, yet he referred to them as rejecting the Gospel of Jesus Christ; and all this long quotation that I have made from Isaiah, refers to what was to take place under the present dispensation, as Paul tells us in his letter to the Romans, that Isaiah looked forward to the time when the Gentiles would be called and brought under obligations to preach the same Gospel to the Jews that he (Paul) was preaching to the Gentiles. And I have shown in my lecture on the 11th chapter that the HAIL here spoken of was the preaching of the apostles and early disciples. And the same Gospel preached in its original purity will yet break the league with hell, and disannul the covenant with death. This great hail has been falling from

the lips of men ever since the chief corner-stone was laid, and the foundation tried, and found to be sure. Men of various and varied talents have been speaking the words of the Lord to dying mortals, and it has made wicked men who have sworn allegiance to their prejudices blaspheme the name of God. Wicked men have been tortured, their consciences have been burned with the fires of truth; they have searched all nature to find a hiding place, they have made lies their refuge, they have said that there is no hell to punish men in after they die, and that there is no devil to drag the haunted soul to perdition. They have gone so far as to level man with the brute, and deny his possessing any principle of immortality. The apostle having carried us down the stream of time from the sounding of the seventh trumpet—when it was declared that the reign of Christ was universal over all nations till we were brought to the destruction of the great anti-Christian power—he was then prepared to tell us exactly what was meant by those symbols that were used. We are now prepared to enter upon the investigation of the next chapter.

SEVENTEENTH LECTURE

ON REVELATIONS.

CHAPTER SEVENTEENTH.

WE are informed in this chapter that one of the seven angels, that had the seven vials, came to John and talked with him, and told John the reasons why these judgments were poured out upon Antichristian powers ; and this was the proper time to inform the world why these plagues were poured upon the earth, and the sea, and fountains of waters, and upon the sun, and upon the seat of the beast, and the river Euphrates, and into the air. The question would naturally arise : Why were these judgments permitted to fall upon the political and religious powers, upon the nations and the Bible, upon the city of Rome and the kings of Europe? Who was it, and what had been done, which caused them to merit the judgments of heaven? The angel pointed to a certain woman that had done all this. She had unlawful union with earthly kingdoms, and the inhabitants of the world were

intoxicated with their false doctrines. The prophet is more explicit here than at any other place in the Scriptures, for he makes a clear distinction between the Roman Catholic church, as such, and the kingdoms of Europe as such, for the church of Rome is here called a woman and the kingdoms of Europe are here called the beast upon which the woman was riding. The church was borne up by the secular powers and the secular powers were guided by the church, as a horse is guided by his rider. The church was well prepared to guide and rule the kings during the whole period of the dark ages—from the time that the beautiful woman, or true church of Christ, went into the wilderness until she made her appearance again. It was into the wilderness that the angel carried John, and there, in that desert, he saw the woman sitting on a scarlet-colored beast, and the woman was full of abominable titles, which are names of blasphemy, and so married to the beast that her only companions were the kings of the earth. She did not claim to be a desolate widow, but sat as a queen, and so shaped her doctrines and ordinances, rites and ceremonies, as to win their affections; and for a long time they committed religious fornication with her by sustaining her blasphemous assumptions and title that she assumed, MISTRESS BABYLON THE GREAT, for she was the mother of state churches which are abominations upon the earth. I will give you a few of the blasphemous assumptions that are called names of blasphemy: the Lord God; the Pope; the Viceroy of the Son of God; the Lord of Lords and King of Kings; the Most Holy Father, etc. And these blasphemous names do not stop here—they descend among his cardinals, bishops and archbishops, archdeacons, D. D's and L. L. D's. And the Lord only knows how many more blasphemous titles the whore of Babylon has worn, with which she has decorated

herself, as a building with precious stones, and even pearl itself; but still she had the golden cup—the original manuscripts in the Hebrew and Greek—as the oil and wine were not to be hurt ; as you will remember that I said that the oil and the wine were the original manuscripts. John now calls the same manuscripts the golden cup, but it is filled with abominations. The Latin manuscript was introduced whilst the Latin was still a living language, and her comments, called the writings of the Latin fathers, were held with the same reverence as the Latin manuscript, (for the people were taught that the church could not err,) and the writings of the fathers were placed upon a level with the word of God ; and the errors that were introduced into the Latin manuscript was the filthiness of her fornication, for the Pope had changed laws and ordinances to suit himself—abolished the laws of Jesus Christ and added his own laws—claiming to sit in St. Peter's chair, and to hold the keys of the kingdom of heaven, and to have power on earth to forgive sins and to release souls from purgatory. These were the abominations and filthiness of her fornication. She made abominations out of what God designed as blessings. She had the means to bless the world if the means had been properly used. She had the truth as it fell from the lips of the Son of God and His embassadors, but the abominable doctrines and practices which were held and practiced by her membership made her a cage of unclean birds. She was properly called spiritual Sodom and Egypt because of her wickedness. And being introduced as a woman it was proper to call her the mother of harlots. But what seemed to attract the attention of John most was seeing this woman dressed in scarlet color, and decked with gold, and a golden cup in her hand, and riding a spotted beast with seven heads and

ten horns, wearing a significant crown; and with all to see her drunk, yes *drunk* with blood and that, too, the the blood of saints. If she had been drunk on blood of the enemies of Christ, the sight would not have been so strange; but, alas! to see the professed VICARIOUS FILII-DEI—the vicegerent of the Son of God "drunk with the blood of saints"—having shed the blood of her professed household; it was indeed a strange sight. And then, too, it was "a woman drunk"—not the woman clothed with the sun, and the moon under her feet and upon her head a crown of twelve stars—but a woman in the wilderness. John's admiration was lost in astonishment. John would not have been surprised to have seen the red dragon drunk on the blood of saints, for at that time Rome was professedly Antichristian; but now to see a professing Christian government taking the lives of professing Christians was something new under the sun. John had seen one woman get on the wings of an eagle and go into the wilderness. He might have asked himself these questions: Is this the woman that I first saw—if so—what has become of her crown of stars? Where is her celestial attire? Is this to be the wife of the Lamb? I say such questions as these might have entered the mind of the Roman prisoner while he was gazing upon the great future of the history of this world. But the angel that had carried John into the wilderness told him he need no longer remain in doubt about the identity of this woman, as being the one that was clothed with the light of heaven; and he said to John: "I will tell thee the mystery of the woman, and of the beast that carried her." And he now makes the distinction between the church and state—one rides upon the other. "The beast that was and is not" had not at that time ascended out of the bottomless pit, neither had it gone into

perdition. John was looking at the woman and the beast in the wilderness, in the then future; and the angel gave John a full explanation of the seven heads and the ten horns that he had seen standing before the first woman, and ready to devour her offspring, and then to overcome the saints for twelve hundred and sixty years. He now sees this same dragon under the symbol of a woman carried upon the back of the beast that succeeds the dragon, and which also had seven heads and ten horns; but this woman is not the one that the dragon sought to destroy—it was as distinct and separate from the first woman as Babylon was distinct from Jerusalem. And these two cities, Babylon and Jerusalem, stand as symbols of the two women mentioned from this to the end of Revelations. Babylon is a symbol of "Mystery Babylon," which is the name of the mother of harlots. Jerusalem is a symbol of the true church of Christ, and her name is the bride, the Lamb's wife. Christ being called the husband and the church the bride, then Christians are called children begotton and born. When born it is of the mother, the New Jerusalem that comes down from God, out of heaven; and all such are called children of God. The other woman called Mystery Babylon also has an offspring. She has no husband but she cohabits with the kings of earth, and her offsprings are harlots and abominations of earth. "The beast that was and is not, and yet is!" What are we next to understand by that! We must remember that a little in advance of John's day, the beast, (the Roman government,) did not persecute Christians, for a short period, as she was nominally converted to Christianity. And during that short period that the Christian form of the Roman government lasted, (it being the seventh head, and wounded to death by the sword, and then restored and did live,)

she was said not to be; that is, during the time that Christian Rome existed, as the pagan form did persecute Christians, and so did the Papal, but the Christian did not, hence this peculiar form of expression: "The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit." Rome as a persecuting power *was*, and when converted, professedly, *was not*, and when the Papacy arose she ascended out of the bottomless pit, and it is said, *yet is*. The Christian form was commenced in 312, and lasted until 476, when that head was wounded to death, and the deadly wound was healed, 568; and she then ascended out of the bottomless pit in 606, and went into perdition in 1866, and was overthrown in 1873, and will be burned up by the fires of God's truth in 2370. The Jews will return to the faith of Abraham, and the Gentiles, as nations, will accept and recognize Jesus of Nazareth, as the Messiah. But I am anticipating and must return to this chapter. The scarlet colored beast did persecute the same as pagan Rome did, but Christian Rome did not persecute Christians; but the Papacy renewed the persecutions, and it was only the short period that she existed as Christian Rome that the beast was said to *not be*, and "yet is"—referring to the Papacy, which was the scarlet color that distinguished her as a beast ascending out of a place that has no real foundation in fact, neither has it in truth. But it was a bottomless pit, a refuge of lies, a bundle of false pretentions, and of false doctrines. The scarlet color was a symbol of persecution and blood-shed; and still the world that was under the dominion of the Pope would worship the beast, unless they understood the teachings of the Bible. This has always been the case, and always will be, where children are kidnapped in the cradle, and shackled with a creed,

and warped in a catechism, and wove out a church member—knowing nothing of God's love, but ready to indorse the clergy, and die for his religion sooner than abandon it and accept a new religion that requires the worshipers to take up a cross. The scarlet colored beast beast carried the woman that preached a doctrine congenial with the natural proclivities of the carnal mind, and the great mass of the people wandered after the beast. The beast is here defined and explained in her different phases. We here have a full explanation of the meaning of the "seven heads"—he here calls them "seven mountains;" and I have shown that the word mountain, used as a symbol, means a government. He says that these mountains are seven kings, meaning seven forms of kingly governments that the beast had and was to pass through; for the different forms of government were the mountains, five of which had fallen and one is, says the revelator, and the other is not yet come; and when he cometh he must continue a short space. Five of these forms of government had passed away in John's day, and one was in existence at that time, which was the sixth, and the sixth was the imperial form that was then in existence, and was the most extensive of all the forms that Rome ever had. It was in that form she was called a great mountain that was cast into the sea. And when she was cast into the sea it brought up the seventh head that the ten horns grew up out of; and the eighth which was of the seventh, (only took the place of the seventh,) became scarlet-colored and was seated. You will remember that I gave you the names of the heads and the dates of their rise in my lecture on the 13th chapter. This eighth head being complete, the woman was riding on this beast through the dark ages, and we never read in history of her getting but two or three falls until the body

of the beast gave way, about a year ago. And John tells us that the ten horns which were seen upon the beast would one day turn against her that sat on the beast, and would make her naked and desolate, and eat her flesh, and burn her with fire, as God only put into their hearts to sustain her until Daniel's prophecies were all fulfilled; and then she was to be given to the burning flames and consumed by the brightness of the resurrection of the faithful witnesses, which are the Old and the New Testaments. The prophet closes this chapter by telling us that the woman was the city that reigned over the kings of earth, and this city is called Babylon; and we shall see after awhile that the other woman is called a city, and means the church of Christ. We have now passed over that part which contains a full explanation of the meaning of those symbols that relate to the Roman Catholic church, and which confirms the statement made in former lectures about the meaning of the symbols.

EIGHTEENTH LECTURE

ON REVELATIONS.

CHAPTER EIGHTEENTH.

AFTER John had seen the woman in the wilderness, drunken with the blood of saints and the martyrs for Christ; he saw another angel come down from heaven, having great power: and the earth was lightened with his glory." This angel comes to proclaim the entire overthrow of the great Antichristian power under consideration. We now see the effects that the pouring out of the seven vials had upon the world which opposed the Christian religion, and particularly the Catholic church, which claimed to be the church of Christ, and whose character and history he had just given us in full in the 17th chapter; for there we were plainly told that the woman was the great city that reigned over the kings of earth. And that this great city, called Mystery Bablyon was Rome in her Papal form has been shown; and I do not envy either the

head or the heart of that man whose theory forces him to include all the Protestant world in the phrase Mystery Babylon. And yet that is done by little monopolies who lay arrogant claims to be the only church of Christ—and there are several of this school. It is true that the meaning of Babylon is confusion, but where shall we go in this world to get rid of confusion while men are in the flesh. We find confusion of some kind in every church, even of the same denomination. It was so anciently—in the church at Jersusalem, the Grecians murmured against the Hebrews. Paul and Silas had sharp contentions and would not work together, but both worked in their master's cause. James dissembled with the Jews, and Paul withstood Peter to his face, because the prince of apostles was wrong. And six out of the seven churches of Asia were censured by our Lord, and we need not expect anything else but confusion while we are in the flesh. The term Bablyon, as a symbol, means the great Catholic power, and does not include Protestantism, for such a construction would involve every church in the land as they are all in confusion of some kind. But this mystery Babylon is defined to be the great church of earth, supported by earthly kings, and to that church the meaning is confined. There is now a movement on foot, and future generations will see the results, that answers to the mighty angel who came down from heaven, and lightened the earth with his glory. An evangelical alliance will soon tell the nations of earth that Babylon, the great and mighty city, has fallen to rise no more. She was set up in 606 after her principles had been at work for near six hundred years, for they were at work in Paul's day and nothing prevented their being developed at that time except the strong arm of the law; and the man of sin was revealed as soon as the hinder-

ing cause was removed. The revealing of the son of perdition was the setting up of the abomination; but now we are told of its fall, and after its fall it will take more than a half century to clear away the rubbish as she becomes the hiding place of foul-hearted, self-willed, unholy, and unrighteous characters—for such they are that are here called unclean and hateful birds, or spirits. The nations of earth were seen drunk with the wine of her fornication—they have now began to sober off; but it will take a long time to get clear of the effects of the wine of mystery Babylon. The true ministers of Christ are now saying "come out of her MY PEOPLE." God recognizes a people in the Catholic church as His people, and tells His ministers to invite them out as he is going to visit mystery Babylon with retributive justice, as he did the ancient Jews; and before His wrath is poured upon her He invites His people out; for her sins have reached unto heaven, and God remembers her iniquities, and will pour out His indignation upon her. She will be in torment and sorrow instead of living deliciously and sitting as a queen; and when these plagues fall suddenly upon her and consume her body, the lamentable wails then begin to go up from the wreck of a destroyed city; and these wails, as the voice of one man, will go up from deans and archdeans, bishops, priests, monks and nuns—all classes and grades that were living by the functions of their office. The whole of this chapter is a funeral discourse that is preached by this angel. The death of the mother of harlots brought on weeping, which is described in glowing hieroglyphics; and it is true to-day—for the overthrow of the temporal powers of the man of sin and son of perdition, by the action of the chambers of Victor Emmanuel within the last twelve months, have produced just such lamentations throughout the realm of Pope-

dom. The mourning and cries of "Alas, alas," have been heard to sound out from Italy, beginning at Rome, her capitol; for her convents that have been occupied for eleven hundred years are now depopulated. The order of the king of Italy in 1873—that all religions in the king's realm should be upon a level before the laws of Italy, and that the Pope himself had to come down as being the equal (and only the equal) of a professed minister of Jesus Christ—has been the cause of these wailings that are now going up. Officers are now turned out of office, and monks out of monasteries, and nuns out of convents, simply because they cannot get a living any longer—the laws of the kingdom being established that all religions must be supported by voluntary contributions, (or, as a religion it must fall) for no monopolies nor chartered institutions were to be allowed any more in that kingdom. And Rome, which is the seat of the beast, is now being visited by all orthodox churches, who are now proclaiming the Gospel as it was preached anciently; and the foundation will soon be laid for it to be preached as it was by the apostles of the Lamb.

There is in this chapter perhaps as bright a galaxy of fac similes, hyperboles, allegories, and symbols, as in any other chapter of the Bible. The 21st verse of this chapter reveals a fact that is quite suggestive: an angel takes up a mighty mill-stone and casts it into the sea, and says, in substance, as this stone sinks to rise no more, so this great city (this mighty church) shall be thrown down and shall rise no more. A similar prophecy is found in Jeremiah, where he predicts the final overthrow of the literal Babylon; and sure enough, this mighty city fell and her glory departed under the reign of the Persian kings; and the very place where the capitol of a once golden kingdom was, has for

centuries been the howling place of owls, and the haunt of wild beasts, and a den for serpents—and so it will be with the antetype or mystery Babylon.

It seems almost impossible for me to keep from committing an offensive sameness in passing over the same ground the third time; but I am compelled to observe the order of both the divisions and subdivisions as they are represented to us in the vision; and as this chapter only views one side of the subject, and tells us of the manner in which the friends of mystery Babylon gave vent to their sorrow on account of her death, I hasten to leave this chapter to take up one of more vital importance, or one in which we feel more interest, where the friends of the new Jerusalem, the holy city, the bride the Lamb's wife, express their joy to see the smoke of her torment, when God shall doubly reward her for the manner in which she treated his virgin daughter. What else can it be than a rejoicing on the part of the followers of Christ to see ministers of different denominations do as the distinguished Earl and Hammond are doing, and such conventions as met in New York. They show their desire to see that state of things brought about that the hearts of Christians fondly cherish—union, communion and co-operation with all children of God. When that convention met in New York, they assembled in a Presbyterian church, and in less than three hours the audience was addressed by ministers representing different denominations from Syria, Egypt, China, Constantinople, Persia, Greece, India, Africa and Burmah. These were only a small part of that Evangelical Alliance, who met on American soil, to tell of their joys. The time having come to rejoice over the Pope's downfall, and the prospect of the opening of the way to the kings of the East who were soon to have the lamp of life to illume

up their dark empires, I close this lecture with an extract from the secular press which shows the prospects of an early advance upon the part of Christians:

"The turning of the first sod for the first railroad in Persia took place the other day. Thus Western civilization invades the hoary domain of one of the greatest of ancient empires. The turning of that one sod signified volumes of history. Yet it is a striking evidence of 'European ideas' that, far beyond Persia, in Hindostan, hundreds of miles of railroad have for some time been completed, under British authority, while Russia is driving the steam-horse over the north of Asia. The whole Asiatic world is yielding to such 'Western' innovations. Railroads and telegraphs will, before the close of this century, thread most of the old continent. With these will necessarily extend Western thought, and with the latter must, as necessarily, go down much of the barbarism of the East. It is curious to think what contests of opinion are to set in with these mighty material changes. May we not expect to see, in about a quarter of a century, one of the grandest tournaments of opinion, between Buddhism on the one hand, and Christianity on the other?"

NINETEENTH LECTURE

ON REVELATIONS.

CHAPTER NINETEENTH.

IN the chapter now before us we come once more to the white horse of the Gospel in its primitive purity—at the closing of the battle of Armageddon, and final victory of truth over error, when Popery and Mahometanism shall be put into the lake where they will be enveloped in the fires of truth for a thousand years, after paganism is enveloped in the same flames. But these, the doctrines of the Pope and Mahomet, will not arise when paganism revives at the end of the thousand years. Before I notice the particulars of this last conflict of truth and error, and the triumph of truth over error, let us notice the way that the true church is introduced. She had been struggling long and hard to batter down the walls of the inglorious city, and dismount the rider who was parading on the scarlet-colored beast; and who mustered all the forces of Europe, century after century, until Luther made the breach

in the walls and threw down one-tenth part of the city; and Calvin threw the fire-brands from Geneva which caused the soldiers of the city that was protected by the kings of the earth, to forsake their camps and enlist under the blood-stained banner of the cross of Christ, and rallied to the battle-cry of the warrior that came from Edom, in dyed garments from BOZRAH (which means Christ coming up from the tomb with his garments stained with blood.) The seven vials being poured out, and the fires of God's truth scorching men with great heat, driyng up the river that supported mystery Babylon, and opening the way for the sharp sickles to be thrust in, and those translations to wither the vine of the earth; and finally to overthrow the great city, and cause the lamentable wails to go up, and the cry of, "the great day of his wrath has come and who shall be able to stand;" and the dodgıng and hiding of all classes, from the king to the peasant, and starting the three unclean spirits like frogs who left their filthy beds and went forth to the kings of earth to enlist their sympathies in their favor, and to help them carry on an unholy war against the rider who was on the white horse, whose victories not only produced lamentable wails in the ranks of Satan but raised the shout among the victors in the camps of Israel: "A great voice of much people in heaven saying, Alleluia, salvation and glory and honor and power unto the Lord our God, for true and righteous are his judgments.

One great mistake made by men, is supposing that the literal fulfilment of these prophecies are to take place in one day, founding their calculations on the 8th verse of the 18th chapter, where it is said that her plagues shall come in one day—some men supposing that it is the short space of twenty-four hours; or a prophetic day, which is

twelve months. But, the truth is, the word is used in a broader sense: "Abraham saw his day and was glad." The one day spoken of is the whole period that the work of conquering error is going on—I mean the peculiar error that is the subject of prophecy now under consideration. I have said before that one hour, or one half hour, are terms denoting an indefinite period in which principles are at work that are to accomplish the things predicted. But here, in this chapter, so many agencies are employed that there could be no definite epoch assigned as the point in the prophecy when these agencies began their work, as it is in the passage where it is said that there was silence in heaven for the space of half an hour. And the preparation mentioned in the 9th chapter began with one hour, which is an indefinite time, and the agencies that were at work in fulfilling the prophecies of the 9th chapter were so numerous that no epoch could be assigned to them as a commencement of any particular event until it had attained to a certain position. And events that are mentioned in prophecy were, are, and will be, brought about by agencies that are so numerous (working in concert) that it would be difficult to fix a date until the event or thing prophecied of assumes a certain face or shape. Then, again, we have the periods marked by prophetic days, weeks, or months. But when the term day is used as a period, whether singular or plural, it includes all the time it takes to accomplish the thing spoken of. As the term "that day" referring to the judgment; or "the last days" referring to the whole period from the ascension of Christ until his second coming. So in the 18th chapter and 17th verse, the one hour is mentioned again; and in the 19th chapter and 12th verse the kings are said to receive power with the beast, which settles the meaning as indefinite—

yet embracing all the time from their rise till their fall. And the prophet was speaking in the 19th chapter of the kings of Europe that supported the Papacy, and every historian knows that they did not rise at once, and that some of them went down hundreds of years before others.

The peculiar phrase in the first verse of this the 19th chapter—"after these things," does not mean that they were all to take place, and all these prophecies literally fulfilled before God's people began to rejoice. The true worshipers of God have been sending up their shouts of alleluia ever since the word of God began to come to life, (or the Bible began to be put in a living language.) During this whole period the shouts of saints have been going up, and they will continue to be heard in the camps of Israel again and again. They will be heard to say alleluia until the white flag of peace shall float on every breeze, and the news of the downfall of the Papal power reaches every hovel in every isle. These shouts of alleluia upon the earth reaches the ears of the hierarchies in heaven; and the last time they are mentioned in this book of Revelations we hear the elders and the living intelligencies in heaven join with the people of God on earth, and they say alleluia. And in response to the voices on earth they say amen. And the celestial fires of love begin to burn upon the altar of the hearts of celestial beings in heaven, and they begin to shout alleluia. And that shout sent out a voice from the throne of God saying, "Praise God," and they called on all the servants of God on earth to praise Jehovah for all His works. John then heard a great multitude of people on the earth, whose voices were like the distant thunder, and they were saying, "Alleluia, for the Lord God Omnipotent reigneth." We here have the outcropping of the glorious reign of the thousand years, men-

tioned in the next chapter, and we shall soon strike the golden vein that leads to the hidden treasures which the Savior said was the field, at the opening of the gates to the city, which we shall have to consider by and by—that will fill the Christian's heart with pathos and joy—that will gladen our hearts when we see the preparation made for the union to take place between the king and his spouse—when she shall be arrayed in linen, clean and white—and the church stands forth again clothed with the sun and standing above the moon, and having many crowns upon her head. I do not wonder that the angel told John to write that they would be blessed, who were permitted to live at that time, when Christianity shall triumph over Antichrist—for they will be permitted to be clothed in a pure Christianity. The angel then informed John that this was all true, as God had spoken it before by the prophets, and had now revealed it to His people through His servant John. Again John fell at the angel's feet and was for doing homage to another servant of God, but the angel rebuked John and refused to accept of the reverence being paid to him, (and that is more than some of us poor mortals would do,) and he immediately informed John that he himself was a created being and a worshiper of God; and closes this tenth verse by saying that the spirit of all the prophecies is to testify of Jesus. John had seen Jesus walking among the churches, and had a vision of the throne and of the new-born king seated on it, and He was the one to receive all adoration, and all the servants were equally bound to adore Him as God, for He was God. We now come to where heaven was fully opened, and I promised in my fifteenth lecture to specially notice some things in this lecture which I omitted when delivering that. In the eleventh verse of this chapter he says: "I

saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True," and the instructions that he imparted made war upon error, the majestic personage that here rides forth is called the word of God. Under the opening of the sixth seal it was seen that the heavens departed as a scroll when it is rolled together; and in the 15th chapter we have seen that it was partially unrolled; but here it is fully opened, and the white horse appears again. He did not come out in the Protestant reformation for the temple was filled with smoke, but the smoke being cleared away the white horse appears again, and when he does appear religious persecution will be at an end, for the white horse will never be followed again by another horse—either red, black or pale. The present generation is yet to witness the opening of heaven and to see the white horse going forth and his rider decked with many crowns. It is true that the motto was adopted thirty years ago—"the word of God faithfully translated into all languages." And the Baptists then were like Moses of old, for Moses knew that he was to be the deliverer of the children of Israel, and he began the work just forty years too soon, and all he did at that time was to kill an Egyptian, and bury him in the sand. He then fled and waited for the burning bush; and we shall now have to wait for the angel to stand in the sun, and it will not be to kill an Egyptian and run away, for God will speak out of the burning bush and the servants of God will then take off their shoes and stand on holy ground, when the mind of the spirit is again clothed in heaven's own language, and have the vesture dipped in blood and have the name THE PURE WORD OF GOD. Then it will be as it was in the days of Gideon: men will cry "the word of the Lord and his servants;" and not say "the word of

the servants and the Lord," as most preachers say now. I preached and the Lord blessed—may the Lord save men from such delusion. Nebuchadnezzar once said, "I built this city by my power for my glory;" but he was soon deprived of his reason and punished till he learned that it was God that ruled in the kingdoms of men. And when the twelve hundred and ninety years of Daniel's prophecy is fulfilled out comes the Bible pure; and when the one thousand three hundred and thirty-five years are fulfilled the bodies of the beast and false prophet will be entombed; and when the two thousand three hundred years are fulfilled the Jews will be as the dead come to life—as Paul has declared—Romans xi. 15.

The armies of heaven are to follow the pure word of God on white horses, and during the present century (after many of us are asleep, however), will be seen Lutherans, Presbyterians, Episcopalians—with all their brood of sub-organizations (so far from the harlot of the 17th chapter), come out as armies of the living God, to whose command all will bow. Then these little narrow-hearted sects, with a creed in their head and warring upon a creed in a book or on paper, they too will fall in rank with Baptists, Methodists, United Brethren, and every denomination that holds the Bible to be of God and Jesus to be the Christ. Hard-shell and soft-shell—close-communion and open-communion, Antinomian and Arminian—as names and epithets of distinction—will be done away with and Christians be as they were when the white horse first came out and won one battle and got one crown. He now wins many battles, and has many crowns. The brethren will be of one heart and of one soul, and use the same sword—and the test of discipleship will be brotherly love. They will no longer dispute about immersion or aspersion

—one dip or three dips—or whether baptism is essential or non-essential—all these questions will be settled by the sword that proceeds out of the mouth of him that sits upon the white horse, and will be that sword which will smite the nations and rule them as if it were a rod of iron. The way will be opened to the eastern nations. The wine-press of God's wrath will have been trodden, and the kings will no more protect the abominations of the earth. Their support will entirely be withdrawn, and Jesus will be recognized as King of kings and Lord of lords. The natural inquiry will be: "How will this state of things be brought about, and how will the difficulties be settled and by whom?" My answer is that it will not be done by any denomination in carrying out denominational enterprises, as such—neither will the different denominations ever unite as one denomination to do the work. But as sure as Michael helped Gabriel to withstand the kings of Persia he will help to put it in the hearts of earthly rulers to open up the way by government authority to carry out the will of God in giving the Gospel to the nations.

I know that exceptions will be taken to this view, and it will be said that the church must do it. That is all true—it will be the church at work—it will be the Bible—it will be Christ himself; for Christ works by means, and men work by the appointment of their great Head. It will be the kings of earth that will be approached by the unclean spirits, and through them the unclean spirits will work on the governments, and, of course, when the governments decide in favor of the Christian religion in preference to atheism and infidelity, they will call for a convention, and will settle upon the Bible in its purity to be sent to all nations, and then the invitation goes out to all the world for the people to gather themselves together to the supper of

the great God—the bride has made herself ready—Catholicism will be dead, (she is now virtually dead,) but there are many Christians in the Catholic body that will come out, and join the churches of Jesus Christ, and fight on the Lord's side in the Armageddon struggle of the twentieth century; and they will then be considered as having put on the wedding attire, and ready to join at the dinner table in devouring the carcass of systems and fill themselves with the flesh of men and horses. Not the real flesh of men or horses, but the remains of man-made systems and the remains of the prevailing spirits that have kept up the systems, for that is what horses, as symbols, mean—it is Lutheranism, Presbyterianism, Episcopalianism, Campbellism, Baptistism, and scores of other isms that simply have to give way to Bibleism. The Pope being now dethroned, and the way prepared to reach the nations of the east, the Gospel will be invited there. Modern Spiritualism, Free-loveism, and Adventism will attack the Bible in high circles. Mahometans will urge the claims of the Koran, and by the art of the Egyptian magicians and spirit rappings, and table rockings, and furniture moving, the masses of the people that have been shut up in idolatry, and know nothing of the Bible; and especially those that have the mark of the beast, (while they will not agree among themselves,) will all combine and fight against the pure word of God; and this will be the hardest contest and the most bloody engagement that will be between the parties during the time of the Armageddon battle. But there will be no literal bloodshed in this fight, for on one side will be arguments of the Mahometans in urging the claims of the Koran, and Spiritualism urging the claims of reason and science, having to their aid the mediums who will work wonders; and on the other side will be the sword

of the spirit, which is the word of God, proceeding out of the mouths of the ministers of the Gospel, who will be under the influence of the spirit of God, while their opponents will be under the devil's spirit. This war will be a war of words, but the sword that proceedeth out of the mouth of him that sat upon the white horse will triumph at last, and the beast and the false prophet will be the vanquished foes, and be cast into the burning lake, and together suffer the torments of the fire and brimstone here brought to view, and the remnant of their army will be brought in subjection to the teachings of the Bible, ("slain with the sword of him that sat upon the white horse,") and Christians everywhere will be invited to feast upon the destroyed doctrine and systems of religion that had to give way to Bible truth; and Christians will be satisfied when their enemies are driven from the field, and their resources destroyed, and their armies brought under the influence of God's word. The enemy will be taken alive, for error will never die; these huge systems will continue to struggle until they are made prisoners. And, in conclusion of this lecture, let me say to you, brethren and friends, that the war is now going on—thousands are engaged in the fight—they have their opponents, and my advice to you is to join the army that is headed by the white horse, and who is followed by the armies of heaven, who are now smiting the nations and are destined to rule them with a rod of iron.

TWENTIETH LECTURE

ON REVELATIONS.

CHAPTER TWENTIETH.

WE now come to the closing part of the vision. The 20th chapter contains an account of the second coming of Christ, of the final judgment and of the eternal separation between the righteous and the wicked. But before we come to the final consummation, and restitution, of all things that God has promised by the mouth of his prophets, we have to pass over the noted passage that is made to be the foundation of so many theories about the Millennium, and before the thousand years begin which is called the Millennium. There are five things to be noticed in the 1st and 2d verses: first, the angel; second, the key of the bottomless pit; third, the great chain; fourth, the dragon, and, fifth, the time that the events are to take place.

I have shown in my last lecture that the events narrated in the 19th chapter are events which would take place after the commencement of pouring out the vials of wrath, and, consequently, the major part of the events were posterior to the commencement of the Protestant reformation. And having passed over the ground of the lightnings, and thunders, and voices that shook down empires, and opposition to Christ, and raised alleluias in heaven and on earth, we have seen that there were armies on white horses following the Lord Jesus Christ and his teachings, and that these armies were the different organizations of Christians who were warring against error; and that there was an angel standing in the sun, which means the people of God united upon the Bible when we have it again in its purity. Then men's minds will be cast in the same mould—that is, Christians everywhere will have union and communion with each other. They will not all think and act alike in every particular, for that would set aside one of the purposes of God, for he has ordained that there shall be variety, as his delighting in unity and variety in the universe attests. But this variety must exist without producing contrariety. We are not to suppose that all organizations will be exactly alike, and have the same constitution and by-laws, irrespective of time or place. In this world, in this respect, there will be variety, like the planets in the solar system. But the union will consist in a perfect agreement that Jesus is the Christ, the Son of the living God, and that the Bible is the word of the spirit, and that God is its author, and that obedience to its divine precepts is conducive to our happiness in the highest degree while we live in this world, and will secure to us perfect happiness in the world to come—in these things there will be divine unity; and like the planets in our system,

though they may revolve on their axis and have various changes of seasons, and perform their annual evolutions, yet in perfect harmony they all move around one common center; and just so a united Christianity moving around one common center will be the angel.

We have seen the forerunner of this angel—ministers coming down from their lofty positions and meeting each other as brethren. We had a striking illustration of this angel in New York, in the evangelical alliance of ministers from all parts of the world, representing the various denominations yet united in one ecclesiastical body; and auxiliary to that the various meetings in Europe and the United States that have been led by the distinguished Mr. Hammond. I do not mean that the Evangelical Alliance which met in New York in 1873, or that Mr. Hammond and those who confederated with him in any or all of his meetings, are the angel standing in the sun; but I mean that these are as forerunners of the time when human variety will be recognized as a part of divine unity. A united Christianity will discover the key of the bottomless pit (for the same key is spoken of in the 9th chapter of Revelations) but the key was then in the hand of the angel of the bottomless pit, and he opened the pit and let the smoke of superstition fill the minds of the people during the dark ages. *That* angel of the bottomless pit was a united and organized Popery which affected the great apostacy by opening up the bottomless pit and closing up the heavens. But *this* angel is a united and organized Christianity that will bring on the millennial light by opening heaven and closing up the pit. And a united Christianity in one holy brotherhood, as they were in the days of the apostles, will shut up the pit of darkness and open the fountain of light: and the key to all this will be

a perfect knowledge of the means which have been used in perpetuating idolatrous worship. The bottomless pit itself is the baseless vision of imagination about the great future, and of man's destiny after death, and what is required of him in life in order to secure happiness after death. A key is the knowledge of these various false systems, and the knowledge of the true God as taught in the Bible, as these must and will go together in binding their dragon. The chain is made of truth, and its links consist in facts in history, recorded in the Bible as prophecy, and recorded in history as facts which demonstrate the truth of prophecy. With this chain of facts, made of double and twisted links, the minds of men can be chained. And such a chain as the Bible furnishes made of the numerous prophecies recorded in the Old Testament in reference to the first advent of our Lord—which as truths were fulfilled in their season and now stand as facts in history—and are recorded in the New Testament—the facts of the birth of Jesus in Bethlehem of Judea and his being put to death under the administration of Pontius Pilate are facts just as easily to be established as that the Cæsars governed imperial Rome, or that General Washington was the first President of this great republic. No intelligent man will deny these facts; and the only successful way for infidels to war against the Bible is to admit the facts of its history, but deny the divinity of its author.

The prophecies of the Old and New Testaments are our prophetic wings, and with them we must fly. In the ever memorable farewell address of our Lord upon Mount Olivet He told the apostles of the destruction of Jerusalem, and of the Jewish temple, and of the dispersion of the Jews as a nation; and it took place just as He said it would; and just as Moses had said more than one thousand five hundred

years before. No one of the prophets ever fixed the date or gave any data, for any one else to fix the date when the city would be destroyed and the nation dispersed ; but they all said that it *would* take place ; and the Savior spoke of the signs that would be a prelude to its destruction, but He never told them the exact time when it would take place. Jesus also has told us that this world will come to an end, but has never given us a data to fix the time of the great harvest by. When we examine the Old Testament we find that the prophets said that the great city of Babylon would be thrown down, and be rebuilt again no more ; and we find that it has come to pass, and its restoration is a physical impossiblity. We were told that Nineveh would be overthrown and left in ruins, and it is so. And that Jerusalem would be besieged and destroyed, and that has taken place. Also that Messiah would be cut off, and the oblations cease to be offered in the temple, and that it would take place just four hundred and eighty-six years and six months after Jerusalem was rebuilt and the civil polity of the Jews restored, (which things had been taken away from them by the king of the Chaldean empire,) and it really took place ; and the most skeptical cannot deny it. But we have another link to put in this great chain. We are told in the New Testament that Antichrist would arise, and the church of Christ go into the wilderness, and stay there for twelve hundred and sixty years—and it was so. We were told that the word of God would be clothed in a dead language the same length of time, (twelve hundred and sixty years,) and so it was. We are told in the New Testament that a rival church would arise, and power would be given her to continue, or exist, for the same length of time that the true church was in the wilderness, and it has even come to pass. We are also told in the

New Testament that the kingdoms of Europe would sustain mystery Babylon for twelve hundred and sixty years, and then turn against her and destroy her body, and give it to the burning flames and this is true to-day. We are told that there would be two, and only two, great religious powers that would recognize Jesus as the Christ, the son of God, and admit that He was produced by supernatural agency, and yet refuse to recognize his executive right to rule in the kingdoms of men and give laws for the governing of the people; and we find two, and only two, great religious bodies that answer to the prophecy, and these are Popery and Mahometanism. We are told that the Papacy would arise first, and so it did—and that it would fall first, and so it has—that the imperial river would dry up, and behold it is true, and here we stand between the fall of the Pope and the fall of the Koran. Just as soon as the kings of earth take action and recognize the Bible as of God, and Jesus as the Christ, "The waters will divide and the ransomed host will shout." We are come to the time at last when the world is again in possession of the Bible in its purity, and the way opened for it to be circulated in all lands. They will then lay hold of the dragon, that old serpent, called the devil and Satan; and with the chain of facts they will bind him head and foot, and cast him into the bottomless pit, and shut him up for a thousand years. All that is meant by these terms is that opposition to the Gospel will be put down by the authority of the governments of earth, and all nations (as such) will recognize the true God, and the means of deceiving the nations will be destroyed. The Gospel of Jesus Christ will shine away the darkness that is gendered by superstition, and destroy the means which are used to deceive the nations—such as magic arts, witchery and sorcery of all kinds, together with

superstitious worshiping of idols; and nothing on this earth ever has done, or ever can do, this but the power of light from a pure translation of the Bible into the different languages. Let us once have the Bible faithfully translated into all the languages of earth and then we shall see paganism bound at once; and the binding of paganism is the binding of Satan: and as soon as he is bound the pit will be closed out of which the smoke arises, and the old serpent that deceived our mother Eve, and has been deceiving the nations ever since, will be shut up in that pit until the thousand years expire. That is all that will take place in reference to the devil during the Millennium—his power will be restrained for a thousand years by the triumph of the Gospel over all false religions, and over the errors of professed Christian religion. Adventism will have run its race, and Mormonism fall with molten gods, and prophetic periods will be so well understood that the devil will have a seal set on him, and he will not try to play his old tricks of magic arts and sorcery during the thousand years. You remember that there were certain ones who were sealed with their father's name in their foreheads, and that was explained to be a knowledge of the plan of salvation through Christ; and means exactly the same as having their names written in the Lamb's book of life. And now the devil has a seal put upon him, and he retires from the Armageddon battle, and remains housed up in the bottomless pit till Millennium glory ends. Now this word Millennium itself deceives thousands. I used to think that it meant peace; I was so taught; but I have learned that it is only a Latin word which writers use and means nothing but *one thousand*. It does not mean peace nor war, prosperity nor adversity, but just simply one thousand; and the thousand years spoken of here are as literal as the seven

years of Nebuchadnezzer's insanity, or the seventy years of the captivity.

I once more call your attention to the fact that years in the plural are never used as symbols. We have prophetic days, and prophetic weeks and prophetic months, but prophetic years are unknown to the Bible. Daniel learned from Jeremiah's prophecy that the Jews were to be in bondage for seventy years; he understood it as literal, and he understood it correctly. He knew that it was recorded in the Jewish records that the children of Jacob were to serve four hundred years, and he knew the term years was used in a literal sense, and we have no right here to suppose that the thousand years are prophetic, but the term is used uniformly. At the end of the thousand years the devil will be loosed for a little season, he will deceive the nations once more, they will return to idolatry and, as nations, oppose Christianity; and another battle ensues. It is God and Magog this time, truth, however, will win another victory; and this is the last event that is to take place in this world's history before the second coming of Christ, so far as the records of the Bible show. John saw (during the struggle for victory over the beast, and over the false prophet, and over the dragon which was to prepare the way for the thousand years;) that there were "thrones, and they that sat upon them, and judgment was given unto them: and the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither his image, neitheir had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. This is the first resurrection." It will be seen by a close examination that I have made a quotation here in order to get the full sense of the passage I have quoted the closing

part of the fifth verse, in connection with the closing part of the fourth verse, and unless we so transpose so as to make the quotation read—"And they lived and reigned with Christ a thousand years; this is the first resurrection; but the rest of the dead lived not again until the thousand years were finished"—we shall never get the true sense of the passage, for the first resurrection belongs to those who lived during the one thousand years, and not unto those who did not live, who are here called "the rest of the dead." Let us now inquire who they were that were sitting upon thrones, and to whom judgment was given? I answer that they were the angels who had the key to the bottomless pit, and sitting upon thrones of judgment, which means that they were imparting instructions, to decide the meaning of words and to undeceive the people. They were to sit upon the same kind of thrones, and do the same kind of judging that the followers of Christ were to do, who were addressed by our Saviour on His way from Gallilee to Jerusalem. We have it on record in the 19th chapter of Matthew, and at the 28th verse: "And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." There is a general agreement among scholars that to judge, in this connection, means to teach or instruct, and that the Savior's promise to His disciples was literally fulfilled on the day of pentecost, as Jesus was then sitting on His throne of glory, and the apostles were enthroned in light, and did speak to all the tribes of Israel. They taught or instructed them, and these ministers who complete the chain, and bind the dragon, and shut him up in the pit, will be the ones that shall sit on the thrones to judge or instruct the nations. They will

do this by speaking the same things that the Holy Spirit has spoken. And then the souls of them that have been beheaded for the Gospel's sake; yea, all that have been martyred for the testimony of Jesus in all ages, will have a glorious resurrection of principles for which they died.

When the fifth seal was opened, John saw the souls of the departed saints that were under the altar and they cried: "How long, O Lord, how long doest Thou not judge and avenge our blood upon them that dwell upon the earth?" It seems that their blood would be avenged whenever the nations would be instructed—this was all the vengence that they called for. They were informed that their fellow servants, who would be killed as they were, must be fulfilled first, and that it would be done after a little season; and white robes were given them and here John sees the work accomplished—millions have died as martyrs to the truth, but they have all had their blood avenged upon them who dwell upon the earth, when they see the triumph of truth and the religion for which they died. They were put to death for vindicating the truth, and now their souls will be permitted to live and reign with Christ during the thousand years. To live, in the primary sense, means to have connection with God; and death is the oposite of life, and always means change of state; and to live after being dead always means change of state.

During the long period of the two thousand three hundred years the opposition to the people of God has had and will have the ascendency. Opposition put our Savior to death, drove the church into the wilderness, killed the witnesses and brought darkness upon the people; but the light has shown, the witnesses have come to life, the church has come out of the wilderness; but all this has not satisfied the souls under the altar—they will never be satisfied

until they see old Satan bound with a great chain. The closing sentence of the 5th verse should have been attached to the 4th verse and then the passage would be plain. The thousand years of the triumph of truth over error is the first resurrection, or, it is the period of the first resurrection: and the loosing of Satan for a little season is the second resurrection, or the period of the second resurection. It will be a resurrection of the principles of paganism for which they suffer and of which the devil himself has control, and as soon as he is loosed he goes out to deceive the nations, which he could not do during the period in which he was bound.

But being loosed he makes another attempt to establish idolatry, and that too by law, and paganism will make an attack upon Christianity, which is here called the camp of the saints, but the result will be just as it was when the beast and the kings of the earth and their army attacked him that sat upon the white horse. The armies of heaven —they that sat upon the white horses, were victorious, and took the beast and false prophet alive while they were fighting; and they were cast into the lake alive; and there was fire burning with brimstone in that lake; and now the same kind of fire comes down from God out of heaven, and finally devours them. The same kind of fire is spoken of here as that which the angel took off the altar, and put into the golden censer; and the same kind of fire that Jesus said he came to send on the earth. The word of God is the fire, and it refines, and purifies, and purges out the dross. The Gog and Magog battle will be crowned with the same results as that of the Armageddon battle, it will be a glorious victory on the side of truth, but there will be no bloodshed in that fight. It, too, will be a war of words—the words of the Lord on one side, and the

words of the devil on the other—it will be truth and error in conflict, and the camps of the saints will have their magazines well stored with hail stones of about the weight of a talent each. Gog and Magog will retire badly defeated; and old Satan, the devil, or serpent, that lied to mother Eve will be taken a prisoner, and cast into the lake where the beast and the false prophet was put at the end of the Armageddon fight; and then Catholicism and Mohammedanism, and paganism in all its forms will wither together until Gabriel sounds the funeral knell and says that time shall be no longer.

The preliminaries are all fixed. The world's history closes, and the prophet simply states the fact that the day of judgment will follow in regular order; but there is no date from which time can be calculated to tell the day or the hour when time shall end; in fact it is only known to God himself, and there the matter must rest as it respects time. When Daniel had reached this same point in his vision he was anxious to know more about when time should end, and said. "O Lord what shall be the end of these?" and the angel told him that it was sealed up until the time of the end. The angel then told Daniel to go his way for he should stand in his lot at the end of the days. That day or period is to come as a thief. We may see leaves putting forth, and we do see them put forth; and we may know, and we do know that summer is nigh; but never till the white throne appears shall we know anything more about the time of the end, or the end of time, than we know now. But we are assured that the nations of this earth, as such, are to accept of Jesus as the Christ, (both Jews and Gentiles) and then we shall have a thousand years of triumph on the part of the Gospel; and then another conflict with paganism before the white throne appears.

We have heard about the white horse, and about the white cloud, and the disclosures that were made when they appeared; but when the white throne appears it closes up the scenery of time. A righteous decision is now to be made, and in order to do this the judicial powers of the ecclesiastic and the tribunals of earth will give way to a righteous judge. The whole family of Adam is summoned to the court of justice—every eye shall see him that sits upon the white throne—good and bad will all appear before him, and the records of every man's life will be read, and each one will answer to God for himself and every man's character will be tried by the line and the plummet. The book of life, which is the Bible, will be as the line and the plummet, and all the records that are in the book of men's lives will have to be tried by THE BOOK OF LIFE; and after the righteous decision is made, and the righteous appointed to life eternal, and the wicked to everlasting death; then the earth with all its works are to be consumed, *burned up* by the fire that it is reserved unto; and death and the grave are then to be cast into the lake of fire, and the final end is a second death, and all whose names are not found written in the book of life (that is, whose character the Bible does not approve), will be cast into the lake of fire, and will suffer a second death—be banished from God a second time: and the separation then will be eternal; and here the line of historic events ends. But if we had been left there, for our mids to revolve around the horrors of a second death, it would have been sad indeed, but it now remains to show the beauties of the other side of the picture. There is another city besides Babylon, and another woman besides Mystery Babylon; and we are carried back once more to the beginning of Christianity, and will review the GLORIES of the church of Jesus Christ.

TWENTY-FIRST LECTURE

ON REVELATIONS.

CHAPTER TWENTY-FIRST.

WE now have a review of the twenty preceeding chapters, or rather a recapitulation of the things which John saw in the vision. The last two chapters contain a summary view of the kingdom of Christ, so far as it relates to the Church which was so vividly set forth under the symbol of a woman in the 12th chapter. It will be recollected that the woman who was so beautifully adorned was driven into the wilderness, and remained as a refugee for one thousand two hundred sixty years, during which time mystery Babylon took possession of the house and leased out the vineyard to the kings of Europe, who paid her a reasonable rent, but got drunk on the wine of grapes; and

mystery Babylon attempted to do the trading and managing of affairs in general for all the kings of earth, and they became offended and threw firebrands into her city, and burned up her temple and her palace, and finally destroyed her ships of commerce and laid her cities waste. The old woman had several daughters that had unlawful connection with the renters that had taken a lease upon Europe, and these young women became the abominations of the earth. But when the original proprietor opened his treasury and established his claim to the territory, he sent out a great company of warriors, and with the sword of the captain of the victorious army the usurpers were all slain, and a glorious jubilee of a thousand years ensued. Our kind, heavenly Father has so arranged the record as to give us a full history of the chaste virgin that was kept a prisoner so long. When she comes out of Babylon, she comes out under the name of a city, and not mystery Babylon, but the New Jerusalem, the holy city that comes down from God out of heaven, a bride adorned for her husband. In the commencement of this chapter John makes a statement of what he saw, and if there is a symbol used in all of God's book, the first and second verses are full of symbols. The terms heaven, earth, sea, Jerusalem, and bride are symbols of the religious elements, political elements, union of the two elements, and the church of Jesus Christ. John saw the Levitical ritual, with all its rites and ceremonies, abrogated at the death of Christ—the old or former things (as Paul styles them) passed away and all things became new. There was a new covenant, a new era, age, or dispensation; and John calls it a new heaven; that is new religious surroundings, and new political surroundings, and it was ordained of God that there should be no more union of the religious and political

elements by divine authority. "There was no more sea." The kingdom that God established over the Jews was of divine authority. The church and state, so to speak, were blended—religion and politics were not only *united* for the mutual protection of each other, but they were *blended* so that their religion was their politics, and their politics was their religion; but at the coming of our Lord the chaff was separated from the wheat; and the dross separated from the gold; and, in our way of speaking, the sinners were separated from the Christians; and while religion and politics were to go hand in hand, and to protect each other, they were never to be confounded or blended *by the order of* our Lord.

Under this new covenant we shall see that there was to be a new law which the prophet said was to go out from Jerusalem. And under the administration of Christ as king and ruler under the present dispensation, that righteousness was by divine authority made a condition of being recognized as being a citizen of the New Jerusalem—which is only another name for the bride, the Lamb's wife, or the woman that was beautifully ornamented and stood above the political institutions of earth. John saw the church as it was standing in its purity, before it was driven into the wilderness, and as it was when it first appeared at Jerusalem, clothed with heaven's light, and the apostles as a gem of twelve stars. I know that you will remember, that during these series of lectures I have indulged but little in quoting from authors—I mean from uninspired men; neither shall I now depart from my former course, stopping to tell you what A, B, C, and D says about the new Jerusalem, the new heaven, the new earth, etc., etc.; but will take the liberty to say that a flood of wild speculations are let loose, and no theory agreed upon by writers and com-

mentators, and the difficulty among Biblical writers chiefly grows out of the assumption that this passage is to be taken literally, and entirely overlooking its symbolic import. They will have it that there is to be a new heaven for the righteous to dwell in at the end of ages, or the end of this world. Dr. Clark carefully dodges the question—he expresses no opinion of his own, but modestly refers to the fact that the Jews anciently thought that at the end of the seven thousand years this earth would be renewed, drawing their conclusion from Isaiah's prophecy. It seems that most writers (Dr. Clark not excepted) have followed in the beaten path of Bishop Newton and others that were of the same school, and they failed to observe that the allegorical form of expression was preserved and that this part of the book of Revelations is parenthetical; and they have proceeded on the hypothesis that the new heaven and new earth and no sea is yet future, and all to be literal—a literal new earth, and a literal new atmosphere around it, and a literal new Jerusalem, the divisions of which are hereafter given, and that all the seas, oceans, and lakes will be no more. But to supply the new earth and its denizens with literal water that will perpetuate animal existence it is maintained that there will be a literal river which will proceed from a literal throne, which will be erected in that literal Jerusalem; and that there will be a literal tree of life that will bear literal fruit, and that the leaves will be for literal medicine; and, to be consistent, they ought to conclude as the young preacher did when I was a boy—that it would be a sickly country else they would have no use for medicine.

I now state that a correct understanding of Peter's language (in the 3d chapter of his second epistle, where he refers to Isaiah), will settle this whole question about the

new heaven and the new earth, being Isaiah is the only Old Testament writer who uses the language, new heaven and new earth; and it is evident that whatever Peter meant by the new heaven and the new earth, Isaiah also meant; and whatever Isaiah meant by a new heaven and a new earth, John meant. I suppose this will be conceded by all; and they are the only divinely inspired writers that ever used these terms. Then we must go to Isaiah and inquire what he meant by the use of such terms; and by reading all of his book (which we must do to find out the meaning of any part of his writings) we find that he was speaking directly of Christ's first advent, and the glory that should follow by the ushering in of his Gospel, and the superiority of it over the law of Moses; and no one can doubt this if he will read the whole connection clear of prejudice; but if a man has a theory which he has sworn allegiance to he can use the Bible to great advantage by literalizing or metaphorizing such passages as will serve his purpose. The 1st verse of the 65th chapter of Isaiah is quoted by Paul in his memorable letter to the brethren at Rome which you may find in the 20th verse of the 10th chapter. And the Bible reader ought to know that Paul's letter to the Roman's was designed to settle an important question that was pending, viz.: Whether the Gentiles could be equal heirs of God's promises without being circumcised, which was made a condition of citizenship among the Jews. Isaiah was rebuking the Jews for their provocations and for their thinking that the sacrifices which they offered would secure God's favor, and for their supposing that they were more holy than the Gentiles. The prophet complains of them and their fathers because they had provoked God; and the prophet pointed out clearly their destiny as a nation. He tells them that they were numbered to the sword

—that they would be slain, and his servants should be called by another name.

The chain of argument by Paul, from the commencement of his epistle to the close of the 11th chapter, shows what Isaiah was talking about in the last two chapters of his prophecy. The name of the Jews was to be left a curse, but there was still to be a people called by another name, and when they blessed themselves in the earth, they would bless themselves in the God of truth. That this quotation refers to Christians under the present dispensation, I suppose, none will deny; and then comes in the noted passage which Peter doubtless referred to: "Behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be heard no more in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old shall be accursed." Isaiah 65: 17-20. That is the same new heaven and new earth in which Peter said that righteousness was to dwell, and Jerusalem (which we shall show is the church of the living God) was to be a rejoicing and her people a joy. And God said that he would rejoice in His people, and that the voice of weeping would be heard no more, and that there would be no more infants in the church; neither old men that had made no profession of their faith in Christ. This is the exact sense of the twentieth verse, viz: "That the man who was a hundred years old was a child if he was born of God; and the man that was not born of God would be accursed if he died a

hundred years old. That Isaiah was speaking of the Jews and Gentiles under the Christian dispensation, and the Gospel privileges which they were to enjoy, will appear most clear if we will read on through the two chapters. The Jews built and the Gentiles inhabited. The Jews planted and the Gentiles enjoyed it. But it must be kept in mind that it was the wicked portion of the Jews that were disappointed in their expectations, and that it was the righteous part of the Gentiles that enjoyed the promises of Christ in the Gospel. The last verse in the 65th chapter is still allegorical, and all who were born of God would quietly dwell together as Christians in the same church, whether they were Jews or Gentiles, bond or free, male or female. They would not destroy in all God's holy mountain ; and this holy mountain is God's government, the same that Daniel said the Roman powers would plant the tabernacle of their palace in. And to confirm this view, Isaiah says in the 1st verse of the last chapter: "Heaven is my throne and the earth is my footstool;" referring directly to the new order of things under the reign of Christ as absolute law-giver. The prophet then inquires for the house that was built as the place of God's rest, having reference to the temple at Jerusalem and the offerings which were made there during the time in which the first covenant was in force. And now, in the fore part of this last chapter, we can find what Peter referred to when he said that righteousness was to dwell in the new heaven and the new earth for which we look according to God's promise by Isaiah. And whatever men may say to the contrary God will accept of no man as his servant under this dispensation that is destitute of a holy character. We must go to God with a broken heart and a contrite spirit, for we might as well offer a dog in sacrifice as to offer a lamb at

the altar now. When Paul wrote his letter to the Hebrews, twenty-nine years after the ascension of our Lord, he told them that God had no pleasure in sacrifices and in offerings, even under the law, for they were then typical of the Christ to be offered, and since his death there is to be no more sin-offerings according to the law. And Isaiah said that under this new order (in this new heaven and new earth), swine's blood would be just as valuable and as acceptable with God as a Jewish oblation, and that a man had as well be slain as a sacrifice to God as for an ox to be killed; and that we had as well bless an idol as to burn incense at the Jew's altar. Let any one read the whole connection, and how vivid are the figures which are employed. We are told that the nations were to be gathered together and were to see his glory, and to be prepared to carry the news to all nations. And God declared that he would make priests and levites of them who were brought into the fold of Christ through their instrumentality. And then let us notice how appropriately Isaiah closes his prophecy. He says that the new heaven and the new earth which God would create would last as long as there is a Christian on earth, as it was to be while their name and their seed remained. And it is emphatically stated in the 12th chapter of Revelations that Christians are the seed of the church. They were the man-child that the woman brought forth, and the dragon sought to destroy. And in the 7th verse of the last chapter of Isaiah we are told that the woman was delivered and brought forth this child before she travailed in pain, having direct reference to the conversion of the Gentiles who were answered before they called, and who were found of God before they sought him. And under this new order, when the new heavens and the new earth were created, Christians were to attend their

regular meetings every week, or at least once per month, and not to be as the Jews were while the old heaven and the old earth remained, only required to go up to the Lord's house once a year. We see that this change was recognized by the apostles, and has been observed by Christians ever since their day. The Savior called this change from the old to the new dispensation a regeneration. The new covenant being ratified with his blood. Now let us see what Peter was talking about and whether he understood that there was to be a literal new earth, surrounded by a literal new atmosphere or not.

In his second letter and 3d chapter he refers to the new heaven and the new earth, and it was in connection with urging the importance of practical Godliness in order that we may enter into what Paul calls the heavenly kingdom, and which Peter calls the everlasting kingdom of our Lord and Savior Jesus Christ. Peter was telling the brethren that they might expect false teachers to gradually introduce heresies among them, and that many would follow their pernicious ways, by which means the truth itself would be brought into disrepute; and he warns the brethren against such, describing their characters in the most glowing figures, and tells them that he writes this second letter to stir up their minds so that they would remember what the prophets had said, and what the apostles had preached to them, knowing that under the present dispensation there would be those who would inquire about the Savior's return to earth, and who would say that after the fathers fell asleep that time rolled on as usual, that these false teachers would be men of science, and have the power over the minds of the masses: but that these false teachers were willingly ignorant of one thing, and that was, that the same earth and the same atmosphere which have existed

since the flood, existed also before the flood, and that God only drowned the rebellious people; but that the same atmosphere and the same earth that is now preserved, is reserved unto the day of judgment, and then the elements will melt away, and the earth will be burned up with all its works, for its entire destruction was a foregone conclusion with Almighty God; and that He was not going to fail in fulfilling His promises, as some men were accustomed to teach. Peter then declares the unwillingness on God's part, that any man should perish; and consequently he bore long with their wickedness; but he assured them that the end of this world would come when men would not expect it, like a thief comes at night; and from these considerations we ought to live holy, and let our conversation be pure, as we are looking for the day to come, and as we are hastening to it with the velocity of time, when the heavens will be on fire, and will melt with intense heat, and burn up this little earth of ours. Peter then throws in the parenthetical clause that is relied on to establish the theory that this earth is yet to be refined, and become the abode of the righteous. He says, "nevertheless, we according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness." Peter understood the prophecy of Isaiah and he intended that we should understand him, and in order to keep us from misunderstanding he refers us to Paul's epistles; and that ought forever to settle this controversy about the meaning of Peter's language. He says that "Our beloved brother Paul, according to the wisdom given unto him, has written unto you; as also in all his epistles speaking in them of those things."

Here Peter says that Paul had written to the brethren at Pontus, Galatia, Capadocia, Asia, and Bithynia, and spoken

of these things of which Peter had been speaking. Also Paul had spoken of them in all his epistles, which epistles are here referred to we do not know. If the chronology, as given in the Douay Bible, is correct, both of Peter's epistles were written fifteen years after the ascension of our Lord, and the first epistle that Paul wrote was four years afterwards; so it would be difficult to say what epistles of Paul Peter referred to. Paul did write some epistles which we have not got in our possession, for he says in his letter to the Ephesians that he had previously written to them. But I set it down as a principle, by which we must be governed, that God has no secret will in conflict with His revealed will, and that the manuscript which we have contain the substance of every thing that Paul ever wrote: hence I shall make my appeal to the Bible that we have to go by, and shall only speak of Paul's epistles to which we have access. Now, of course, Peter did not mean that Paul had spoken of something else, but he meant that Paul had spoken of the things that Peter was then writing about, then Peter, with propriety, could refer these brethren to the holy prophets, and to the apostles of the Lord Jesus Christ, as having spoken the same things to them; and it is evident Paul did not teach a different doctrine from the prophets and the apostles. Now let us look at the words as spoken by the prophets, and the commandments of the apostles, and then look into all of Paul's epistles that we know anything about, and there is not a place in all the prophecies of the Old Testament, nor in the teachings of our Savior, as recorded by Matthew, Mark, Luke and John; nor in the Acts of the apostles, nor in any of Paul's epistles, James or Jude, (except the passage in Isaiah,) from which such an inference can be drawn, as that this earth is to be refined and the atmosphere around it purified, and

that they are to be the new heaven and new earth spoken of in Revelations, 21st chapter. Such a theory ignores the idea of a local heaven where Jesus is, and of a local hell now in existence—a place that God has prepared for rebellious spirits; and the advocates of the theory are divided and subdivided—they never have agreed and never can agree about what is to become of the wicked after the resurrection. But it will never do to complain of *theories* and then leave the *subject.*

By consulting the prophets it will be found that there is uniformity with them; and the teachings of the apostles, as recorded in the New Testament, are a unit—that when Christ came into the world he was to and did establish a new order of things. And the false prophets and false teachers uniformly deny that this world will ever come to an end and man be held to an account at the judgment for his conduct in this life; and knowing that the old Jewish theocracy did not require men to live a holy life in order to entitle them to the privileges of the altar, the tabernacle and temple service. But the prophets of the Old Testament all spoke of a new dispensation or covenant and that at the end of time there would be a resurrection of the body; and in order to happiness after death that men ought to live holy in this life. The prophets taught this, and the apostles taught it, and Paul wrote it in all his epistles, and Isaiah uses this ordinary figure. And these false teachers, which Peter complains of, were teaching about such doctrine as Soul-sleepers now teach in one particular—that there was no hell and no devil, and that man is unconscious after death, and that this earth, at some time, will be regenerated and become the dwelling place of all those who agreed with them in doctrine, and that the rest of mankind would be blotted out of existence.

This is precisely such doctrine as was advocated by Wm. Crum, of Kansas, in a debate between him and myself in 1870. He contended at that time that all professed Christians would be blotted out of existence when they died, (irrespective of character,) unless they agreed with him; and the position now assumed by self-styled Adventists is that when Christ comes again he will destroy the living wicked—regenerate the earth—make a new one out of it—raise the righteous dead and take them to paradise—leave this earth turned upside down for a thousand years—then come back to it with the New Jerusalem (descending from heaven) three hundred and seventy-five miles square—that it will be built of all the materials mentioned in this chapter—that it will be the capitol of Christ's kingdom when he comes to set it up and that no one will be admitted into it unless they die in the Advent faith. These teachers, whom Peter complains of, he says, were willingly ignorant of the fact that this earth was once deluged and the people drowned for their wickedness, and that it was now reserved to be destroyed by fire as well as the people destroyed from off the earth. We find this doctrine taught by the prophets, by our Savior, and in the Acts of the Apostles and in Paul's epistles; but not a word in Paul's epistles about such a new heaven and new earth as the theory makers have manufactured. The new heavens and the new earth were created, and the God of heaven created them when He blotted out the Levitical law and established the laws of Christ. When the old covenant was blotted out and the new covenant went into force, all the prophets gave witness to this; and the apostles commanded the people to abstain from idols, from things strangled, and from blood and from fornication; but all these things were tolerated by false teachers. Paul spoke of them in all his epistles, but he

used so many figures of speech that many did not comprehend his meaning, and by misconstruing his language brought destruction upon themselves—they fell from grace instead of growing in grace. The new Jerusalem that John saw came down from God, out of heaven, as a bride adorned for her husband, and has been misinterpreted perhaps as often as the new heaven and the new earth. Metaphysical speculators suppose that at some future period an actual, literal city will descend, and that it will, in some sense, be the capitol of Christ's kingdom when he comes to reign over the new earth, and that it will be located about the ancient site of Jerusalem. But the true idea is this:—that as Jerusalem was the place which God chose to meet with His people under the old dispensation, John used Jerusalem as a symbol of the church of Christ on earth, for there God meets with his people; and as Jerusalem was the center of worship under the old heavens and the old earth, or law dispensation, so the church is the center of worship under the new heavens and new earth or Gospel dispensation. And God did meet with his church at the temple in Jerusalem just one week after Christ ascended to heaven; and then we have the ante-type of the Shekinah—the whole house was filled with his glory, and from that time henceforth Jerusalem was a rejoicing and God's people a joy. It was there where the twelve apostles appeared in the order spoken of in this chapter. But there was a voice from heaven which said the tabernacle of God is with men, and that God would dwell with them and they with God. The bodies of Christians are the tabernacle spoken of. Peter told his brethren that he should shortly put off his tabernacle; and Paul called his body the earthly house of his tabernacle; and the Savior told his disciples before he left the earth that he would re-

turn and manifest himself to them. Jude inquired of Jesus how he would manifest himself unto the disciples and not to the world. And the explanation Jesus gave was this: That they who love God and keep his commandments would be loved of God, and that He and the Father would come and make their abode with such. The Father, Son and Christians are so intimately connected that they are recognized as being (and are said to be) *in* each other, forming a union and having communion with each other. This relation is expressed in this chapter before we reach the 9th verse, for there are eight verses of this chapter which stand as a preface or introduction to the rest of these last two chapters. Their tears were to dry up, and their sorrows were to cease, because they had the witness within themselves, and did not have to wait for an earthly priest to come and tell them that their sins were forgiven, and that they were accepted of God, as he that sat upon the throne said behold I make all things new, and he told John to make a record of that fact that at that time it was done, and that Christ was the A. and the Z.—that is, the beginning and the end, and that he would give the water of life free. There was no more sacrifices to be offered according to the law, but that every faithful Christian was to overcome and inherit all things, and he was to be a son of God, and God was to be his Father. But under the new covenant, or new dispensation, which is expressed by the terms new heaven and new earth, they who were doubting and disobedient, are abominable in their characters; such as whoremongers, sorcerers, idolators, and liars, were to have their part in the second death; and were to share the same fate in the final end as the beast and false prophet.

These eight verses contain the introduction, or the premise, of this subdivision just as the last five verses of the

12th chapter does of the last grand division, and as the first five verses of the 8th chapter does to the second grand division, and as the whole of the 4th and 5th chapters do to the first grand division. In the first division we have the history of Christ's kingdom viewed from a religious standpoint under the opening of the seals, and from a political standpoint under the sounding of the trumpet, and from a general standpoint under the pouring out of the vials. And John went into the wilderness to survey the territory of Mystery Babylon; and when he was done viewing and reviewing that great city, the same angel who took him into the wilderness to show him the woman dressed in purple, and sitting on the beast of a scarlet color, now takes him upon a high mountain to show him the bride, the Lamb's wife, under the symbol of a city. And John now tells us that he saw the holy city. You will recollect that the city of the 17th chapter was *a great* city, but now the city of the 21st chapter is *a holy* city. And the holy city and the holy Jerusalem, were the same as the Jerusalem that came down from God out of heaven, and that is the same with the woman of the 12th chapter. It will be remembered that in my first lecture I told you that the king of Babylon captured the king of Jerusalem and carried his subjects as prisoners to the great city. And I told you in my lecture on the 12th chapter that the woman went off into the wilderness and became the servant of Mystery Babylon. But John does not leave her there—he has brought her out in glowing colors, and is now going to present her to us under the appellation of a city. John does not say that the city is the bride of Christ, although that is the general inference, because he says that the city, the holy Jerusalem, was adorned as a bride for her husband. Let any one turn to the 61st chapter of Isaiah and read to the close of Isaiah's

prophecy, and he will see the foundation of these hieroglyphics. In our Savior's first discourse he quoted from this chapter, and at the 10th verse Isaiah says: "Her robes shall be of righteousness, and as a bridegroom decorateth himself, or as the bride adorns herself, with jewels." The new Jerusalem is not the bride in the sense that some theorists make it, nor is the Jerusalem that Paul speaks of in Galatians the mother in the sense that some men teach. In order to get this subject properly before the mind, let me read you a paragraph written by Uriah Smith, who is the Goliath of Adventism, he says: "We have Christ as the father of his people. The Jerusalem above is called our mother, and we are called children. And under the figure of marriage we have Christ as the bride's groom; the city as the bride; and we, the church, as the guests. There is no confusion of parties here; but the popular view which makes the city the church, and the church the bride, exhibits the inexcusable co..fussion of making the church to be at the same time both mother and children, and both mother, and both bride and guests." He makes Christ the husband, and the city the wife, and what he calls the church the guest. It seems to me that if he had any conception at all of the meaning of the passage, that he purposely obscures the subject in order to hide the ridiculous position that his theory places him in—of having all the children born before the marriage takes place. It is the desire to sustain some dogma by the abuse of language that throws so many difficulties in our way. In the spirit land there is neither male nor female; and it is a fact that the Greeks used but one word to express the whole process of generation; and the Holy Spirit adopted the same style in speaking of regeneration. There is but one word in the Greek to express both begetting and being born. Mystery

Babylon viewed from the wilderness standpoint, is the mother of harlots; and Jerusalem from the mountain view is the chaste virgin adorned for her husband. As the true church she is the mother of Christians, viewed from Paul's standpoint, when he was contrasting the old covenant with the new covenant. In his letter to the Galatians he introduced Agar and Sarah as allegories. And so it is with Isaiah, as quoted by Paul, when he says that the desolate will have many more children than she that hath an husband—referring to the Gentiles as being desolate and to the Jews as having a hushand.

But we must not mix and jumble passages, disregarding both the connection and the import of words, making no difference between allegories and symbols—by pursuing such a course we may prove or disprove anything. We have God, the Holy Spirit, the word, and ministers, all spoken of as producing an offspring, and whether the word born or begotten is used in our language is a matter of taste with translators—we are said to be *begotten* of God, and *born* of God, and that covers the whole ground.

The great city which was the capital of the Chaldean empire, and the base of the symbol, Mystery Babylon, was fifteen miles square, and had her outer wall, and her brass gates, and through her midst a stream of water that was dried up. But here John saw a new Jerusalem fifteen hundred miles square, that is ten thousand fold larger than Babylon. She also has her outer wall, and her gates of pearl, and streets of gold and a pure river of water of life proceeding from the throne of God; and it is a never failing stream. She has the names of her twelve apostles, and her foundation, and the tree of life growing in the midst, and on both sides of the river. God and the Lamb is the temple of this new Jerusalem, and there is where we

should go to worship. They are also the light of the city and we should take them for our guide. The saved of any nation can walk in that light. And her gates are open all the time; and there is no night there—no need of a candle; and the glory and honor of the nations are ascribed unto it. But at the same time no one that is an unholy-hearted person, or a lover or maker of lies can have any real enjoyment in the church. They had better stay out unless they are instructed out of the sacred oracles, and have their names written in the Lamb's book of life; which I have shown to be a knowledge of the plan of salvation, and a heart reconciled to God, and a will to do the commandments. For John says in one of his epistles: that he that doeth righteousnes is born of God; and he that doeth righteousness doth not commit sin; and whosoever abideth in him sinneth not, and whosoever believeth that Jesus is the Christ is born of God: and if we love God, and keep his commandments we know that we are the children of God. Such are the characters that John mentions in his first epistle, and speaks of them in his letter to the church at Philadelphia, (Rev. iii. 12,) "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from God." Here then are the characters, and the city, and the new name of which Isaiah speaks; and this is the new heaven and the new earth wherein dwelleth righteousness; and to be faithful and overcome entitles to the blessings that are promised. Under the old dispensation a man was entitled to all the privileges that were secured by the law of Moses without being strictly moral, but under the new dispensation moral character is indis-

pensable in order to the enjoyment of the blessings that the laws of Christ secure to us—either in this world or the world to come. That these blessings are made free to all nations, and to all persons in all nations, remains to be shown in my next lecture.

TWENTY-SECOND LECTURE

ON REVELATIONS.

CHAPTER TWENTY-SECOND.

IN this, the last chapter of the book of Revelations, and the last chapter of the sacred volume, (which is the book of life,) we have one of the most sublime descriptions of the whole plan of salvation that could have been brought to view in so few words. In fact, all would have been dark without this pure river of water of life, and tree of life that was growing in the midst of the streets of the city, and on both sides of the river; but with river and tree of life all is clear. The book that we call the Bible is then complete —there is just enough of it, and no redundancy. And the God of heaven recognized this fact, and impressed it upon our minds with "Words that burn," and they are recorded in the eighteenth and nineteenth verses of this chapter.

John had seen the new heaven and the new earth, and he had seen the holy city descending out of the heaven

which was the dwelling place of the eternal God; and this holy city, or New Jerusalem was adorned as a bride preparing for her husband; and after he had seen the jasper walls, and pearly gates, and golden streets, and the GOLDEN REED with which the city was measured, he had seen that none but the good and holy could enter into that city—that none but the good and holy could stand in the presence of God and the Lamb, who were the light of that city, who led the inhabitants to fountains of living waters.

The angel then showed John something that could be seen and told, but not measured. And now are introduced the last prophetic symbols that are upon record The pure river of water of life proceeded out of the throne of God and of the Lamb; "and in the midst of the street of it, and on either side of the river THE TREE OF LIFE which bears twelve fruits, yielding her fruit every month, and the leaves of the tree were for the healing of the nations." A more sublime sentence than this was never penned, and a more sublime description of the plan of salvation could not have been given.

The pure river of water of life symbolizing the efficacy of Christ's blood proceeding directly from the throne of God and the Lamb, and the tree of life which stood immediately in the midst of the stream itself, and upon both sides at the same time, producing its abundant vintage and furnishing a remedy for the diseases of the people. I pause to ask if there could have been a more beautiful description given of the Bible, God's word, and the influence of God's Holy Spirit than is here given in these two symbols —the river and the tree of life? I know that some tell us that these are in the future, and are to be literal, but if they are not symbols there is not a symbol in the Bible. Ezekiel had substantially the same view of this city in all

its apartments, and he undertook to measure the waters, but he utterly failed to tell us of their depth or their width. It would be too tedious for me to read the whole passage now, but if you will turn to the 40th chapter and read on until you have read the 48th chapter, you will get Ezekiel's view of this wonderful city, with her construction and facilities. Ezekiel then looked forward to the time when the city would be measured by a man, (that is to say an angel) or a company of men that are called an angel; and he saw that the length, breadth and hight were equal. And John saw from the mountain's hight the gushing stream flowing through the city and watering all of its parts, and you are ready to ask what these last symbols mean? I answer that they symbolize the whole plan of salvation through the Lord Jesus Christ.

And now, in order to prepare the mind to better understand the first and second verses of this last chapter, we will spend a few moments in examining the history of national Israel, which in some sense was a type of better things. When Joshua first led Israel's host to the Jordan, there was certain arrangements to be made for their crossing as it was in the season when the banks were overflowed from the melting snows in the north; and there being no ferry boats on the Jordan at that time it was necessary that a miracle be performed in order that three millions might pass over and enter into the promised land. Joshua commanded them to assemble together near the edge of the waters of the Jordan, and selected twelve priests to bear the ark of the Covenant to the brink of the water; and told them that when they came to the water to stand still until the water divided so that they could pass into the bed of the river. In obedience to the command of their leader they carried the ark into the midst of Jordan, the

waters being divided so that a passage was effected across the stream. The twelve priests that bore the ark of the the Old Testament stood on firm ground in the midst of the stream until the hosts were all passed over. And before the ark was moved from the middle of the river, there was one man out of each tribe selected to take one stone apiece from the bed of the Jordan where the priests were standing, and carry them into the land of Canaan and set them up at Gilgal, which was between the place where they crossed the river and Jericho, which could not have been more than six or seven miles, (as the whole distance between where they crossed and Jericho could not have been more than about eight miles.) The twelve stones were set up as a memorial of God's power in cutting off the waters before the ark, so that the people were enabled to cross the Jordan on dry ground. And as soon as they had pitched their tents, and ate their first meal of the products of Canaan, the manna, on which they had fed forty years, was stayed and their mode of living was entirely changed. For as soon as they took the ark out of the river the waters of the Jordan resumed their former course, and the manna being stayed the people had to depend on digging for water to drink and for bread to eat. This is enough of their history to answer my purpose at present. And we will now notice the symbolic import of the figures in reference to the river and the tree of life.

When John the Baptist came to the river Jordan, and baptized Jesus, and saw the visible mark of the Messiah, by the descent of the Holy Spirit, and heard the voice that came from heaven, he was like Moses who passed through the wilderness, and came to the Jordan, but did not cross it, but surrendered command to Joshua, who led the hosts of Israel across Jordan into the land of Canaan.

John, like Moses, came to where he could view the promised land, but not pass into the new covenant of which the land of Canaan was but a type. Jesus, who was our spiritual Joshua, assumed command and led spiritual Israel from the old covenant into the new. As soon as the preparation was made the twelve apostles bore the ark of the New Testament for three years, during the personal ministry of Christ and which was the antetype of three days that the ark was in the midst of Jordan, between the wilderness and Canaan, answering to both as it was a part of both. These twelve apostles to whom Jesus gave power to heal the sick and cleanse the lepers, and raise the dead, were standing between the old and new covenants, effecting a crossing from one to the other, and their labors answering to both, for they closed up the one and opened the other. The twelve apostles, like the twelve stones, were taken from the midst, or middle space, and were set up at Jerusalem forty-seven days after they had crossed over, and their preaching under the new administration stayed the prophecies, like eating the old corn of Canaan stayed the manna; and their receiving the Holy Spirit on the day of pentecost was the old corn of Canaan. Prophecies ceased with the apostles. And as Paul said, so I say: "If any man preach any other Gospel let him be accursed." And whether it be a Joe Smith, a Millerite, or a Shaker, professing to be divinely inspired, and empowered of God to work miracles (to say the least,) they are liars and deceivers and will have to suffer all the plagues that fall on the heads of such as will add to, or take from, the words of the prophecies of this book.

John the Baptist came to the bank—or to the mountain on the other side of the preaching of Jesus; and the apostles set up on this side of the ascension of our Lord; and

all the territory between the close of John's ministry and the resurrection of Christ was neutral ground—did not strictly belong to either the old or the new covenant, but actually did belong to both; and when John was in the isle of Patmos he saw a symbol of God's grace that flows from the throne of God and the Lamb. Zachariah describes this stream as emanating from beneath the throne, and part of it running toward the hinder sea, and a part toward the former sea, and the waters inundated all the land. And when Ezekiel saw it measured the fourth time it became an impassable gulf. Isaiah in his day invited the people to come to the abundance of the waters and take freely. Jesus told the woman of Samaria that if a man drank of it he would never thirst. He told the Jewish senator that except a man was born of it he could not enjoy the Christian's hope. Apollos gave the same kind of water to the Corinthians. Paul told the Ephesians that they were cleansed, being washed in it, and he told the Hebrews that they were cleansed by it when their hearts were separated from an evil conscience. And, to settle the symbolic import of this river, Jesus told the Jews just one year before the descent of the holy spirit on the day of Pentecost, that they who believed on him would have streams of this water to flow out of their mouths as soon as he was glorified; and he afterwards told his apostles that he knew who it was that believed on him, and also knew who would betray him, settling the question that Judas was not a believer, as there was no stream of living water ever flowed out of his mouth. John here calls it a pure river of the water of life. I have one other remark to make about this water, and that is, that under the typical age *unmixed* water was never used in the Jewish ceremonies, it was always *mixed* with something; and what we call nat-

ural water—that is, pure or clean water which we use for cooking or cleansing purposes, is not once called, in the New Testament, either pure, or living, or clean. When these descriptive epithets are used in connection with water it always refers to the power of the Holy Spirit in its cleansing effects, quenching spiritual thirst, etc. When water is used as a *metaphor* it has an affix, or a prefix qualifyng its metaphoric use, whether clean, pure, or living, unless the connection in which it stands forces the meaning on it, as when it is said—born of water, Apollos watered, a well of water springing up, etc. The river of water of life flows to the millions through the word, hence the propriety of the symbol of the tree of life; for you will notice that the tree of life sustains a peculiar as well as an intimate relation to the river of the water of life—it stood on both sides, a fac simile of the Bible. The Bible bears the fruit which is for food, and its leaves are for medicine. Jesus said that man was to live by every word that proceedeth out of God's mouth; and the same great teacher said "my words are spirit and life." The Bible was originally written in the Hebrew and the Greek languages—the Old Testament in the Hebrew and the New Testament in the Greek; and whenever we open the sacred volume as it was originally written, we find the coming of our Lord in its vibrating center. The Old and New Testaments standing on each side of the river. The Old Testament in Hebrew, reading off to the left, and the New Testament in Greek, reading off to the right, and right between the Old and New Testaments the fountain was opened in the house of King David, for sin and for uncleanness; and it flowed from Jerusalem, the place of David's throne—and Old Testament saints drank of that river, and New Testament saints now drink of that river; and the shady bowers of

the tree of life spread out their branches over all the land, and furnish food for all rational intelligences, and medicine as a healing "lotion" for all nations—its branches are loaded with ripe fruits, and the tree is a perpetual bearer, and it is a great consolation that the tree never fails of fruit.

We then have the city described to us as being furnished with all the facilities that is needed to make a city desirable. When Isaiah saw her in her beauty it is no wonder that he described her as a bride adorned for her husband—her gates are always open, the city always lighted up, and heralds dispatched abroad to invite the starving and famishing to come. Come then ye hungry and eat; come ye thirsty and drink, ye naked come and be clothed; come ye that are diseased and be healed; there is a balm for every wound, a cordial for every fear. Time and language would fail to tell of the advantages to be derived from hearkening to the voice of the Lord, and becoming a citizen of the city of our God.

The reading of the common version renders the 3d verse of this chapter somewhat obscure. Dr. A. Clark says that the reading of the most approved manuscripts is this: "And there shall be no accursed person in it, but the throne of God and the Lamb shall be in it, and his servants shall serve him." And this is the exact meaning of the passage, for we are told different times that no unholy person shall enter into it; and we are told as often that the opposite character—the holy, shall enter into it—they that have their Father's name written in their foreheads, and their own name written in the Lamb's book of life. All such shall walk in the light of the city, as the Lamb is the light thereof. They will reign with him in time and eternity. The vision being closed the angel re-affirmed and con-

firmed the truth of it; and from the commencement of the 6th verse to the close of the chapter, we have a record of the conversation of the angel with John, and the overwhelming power of the presence of that angel—of John's prostrating himself at his feet—of the angel's refusing adoration, urging upon John to make the prophecy known, and that at death the opportunity of preparing would close and that when Christ comes he will reward every one as his works shall be. And to settle the question of who he was that spoke to John through the angel he said: "I am Alpha and Omega, the beginning and the end, the first and the last; using the same words that he spoke to John in the commencement of the vision. He then pronounced a blessing on such as keep his commandments, and declared that they were worthy to eat of the tree of life, and to enjoy the privileges of the city, which is the church of the living God. The angel then declared to John that sorcerers, and whoremongers, and idolators, and murderers, and such as make or circulate *lies*, are as dogs, and belong outside of the city; and such characters have no business in the church, for they are such as Isaiah says "have not filled their days;" and such will be accursed when they die, even if they have lived in the church for a hundred years. The revelator then comes out plainly and tells who he is that is speaking to John through the angel. He says: I Jesus have sent mine angel to testify unto you these things in the churches. He declared himself to be the root, the offspring of David, the bright, the morning star. Then with all the pathos of a Savior's heart he urges the invitation, and says that the spirit and the bride say come. He invites the thirsty to take of the water of life freely; and finally closes by saying that if any man wilfully perverts the teachings of the Bible, that he shall have no inherit-

ance, and even his name shall be blotted out of the book of life, and he shall suffer all the plagues that are spoken of in this book. And when he was through with his testimony he assured John that he would come again, and then affix the final amen upon the sacred volume.

This closes up the chart for time and charter for eternity. I cannot close this lecture, however, without paying some respect to an inquiry that has often been made. The question is asked: What will become of the Christian after the resurrection and the final judgment? Somebody wants to know if this earth is ever going to be destroyed—that is annihilated or blotted out of existence—and if so whether there will be a new one in its place? And the querist seems to think that if this earth and its atmosphere are to be dissolved, (burned up,) that the Christian is left without a home, unless there is a new heaven and a new earth made for the Christian's eternal abode. My answer is that God has prepared a heaven for all the righteous, of all ages, and that it is already a place, a local place, where matter can lodge, as well as a state where mind may exist. And as evidence of these facts, Jesus ascended with His risen body; and that body found a lodging place, and it has been there more than eighteen hundred years; and the bodies of Enoch and Elijah are there; and the bodies of those that came out of their graves after the resurrection of Christ are there; and Jesus told His disciples to handle Him and see that He had flesh and bones, and that same flesh ascended from Mount Olivet; and Paul tells us that He carried a host of captives with Him when He ascended on high. All these have found a lodging place; and Jesus told us when He was on the earth that God prepared that place for Adam and his offspring, or as many of them as formed characters congenial with its clime. It was pre-

pared from the foundation of the world. These are matters of fact—but as to where it is located it matters not; whether or not it is the center of our own solar system, or whether or not it is the center of the vast universe—it is the high and holy place—the heaven of heavens—God has erected his throne there, and Jesus Christ is now sitting on it, and the description given of the city in this subdivision falls far short of the glorious realities of the Christian's eternal home; for it is one of the laws of language that no figure can exceed the fact; and the city that John saw was a symbol, and all who are acquainted with symbols know that they belong to figures of speech, and no form of a figure can exceed *the fact.* It matters not whether or not it is in the form of a symbol, metaphor, parable, allegory, or what ever form of a figure it may be; I repeat that it cannot exceed the fact. We learn then that heaven will be our home, but it cannot be described by language. Imagination may soar until its powers are exhausted, but it will fail to conceive the length and breadth, hight and depth of that glory. When we bring before our minds the contrast, it is equally true of the place that God has prepared for the devil and his angels—no language can describe, no heart can conceive the deep agony, pain, and sorrow, that will be realized by those that die in wilfull rebellion against God. And although God, in justice, assigns them a place in that clime more congenial to rebellious spirits, yet the thought of being one of Adam's race, and losing the heaven that God prepared for the human species, and being intruders on other spirits of other genus will be the gnawing worm, and torturing flame that will wilt and wither the lost soul under God's wrath forever. We may talk about the lake of fire—the burning flame—the parched tongue—the gnawing worm, and all will fail of depicting

he sad condition of a lost soul, with eternal horrors hanging to it. It makes no difference where it is located, it is outside of God's favors, where happiness cannot be enjoyed. It is a place that God prepared, and that is sufficient. My prayer to-day is that all may shun that place and finally gain a seat at God's right hand, to eternally enjoy that heaven that God has prepared for the faithful. Then we shall realize something more sublime than a literal city fifteen hundred miles square, with her jasper walls, pearly gates, golden streets, crystal stream, and tree of life, (which is evergreen,) which things are but figures of the true "city, whose maker and builder is God."

APPENDIX.

*SERMON.

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed"—(Dan. 2: 44.)

"Go ye into all the world, and preach the gospel to every creature"—(Mark 16: 15.)

I arise before you to-day with emotions of joy and sorrow combined. To me it is a source of joy to think of being liberated so that I may devote all my time to the work of the ministry; but to think of leaving this place and these people gives me sorrow of heart. It was here I first felt the joys of pardoning grace: it was here I first unfolded the secrets of a burthened heart; it was here I commenced to warn sinners to flee from the wrath to come: and here the brethren said, "loose him and let him go." It was here that I was ordained to the work of the Gospel ministry, and to-day I deliver to you my last address while my membership is with you *as a church.*

In this discourse I shall present to you my views in relation to "the kingdom of Christ," which he set up on

*This Sermon was delivered by the author of THE GOLDEN REED at Union Church, Warren county, Kentucky, in July, 1855, as a farewell address, when he was about to start for Garnettsville to take charge of the church there, as pastor.

earth, and the object he had in establishing a church in our world.

As a foundation for my remarks in elucidating this subject I have selected the two passages of scripture which I have read—one from the Old Testament and one from the New.

I.

In the first place I shall inquire concerning the establishment of the kingdom of Christ on earth—its nature and extent; and then try to show some of the reasons for establishing the church upon this earth of ours.

Nebuchadnezzar was king of the Chaldean empire. Israel's glory had departed, the temple at Jerusalem had been robbed of its vessels, the table of the law taken to Babylon and put in the temple of BELUS, and the vanity of the king brought down the frowns of heaven. God was determined to destroy worldly governments that were lifted up with pride, so he gave the king a solemn warning of the downfall of his empire.

The king saw, in a vision, four great empires under the symbol of one great statue, and the vision was of such a nature that it drove sleep away from the eyes of the monarch, and filled his heart with sadness. In his perturbed state of mind he sent out a proclamation to have all the wise men of Babylon assemble in council; and when they were come together he demanded of them to tell him his dream and explain the vision. But not one of the king's counselors could tell the dream, or give its meaning. This made the king angry, so he sent out a decree to have all the wise men of Babylon slain. Those sent out to execute the decree sought for Daniel that they might slay him, for they knew that he was a wise man, and had passed

an examination before the king, and had been pronounced ten times more expert in the knowledge of science than any of the Chaldeans. Daniel was arrested; but the young Hebrew prophet desired an interview with the king, promising to tell him his dream and to give him an explanation of it if he would give him time. The king freely granted his request.

Then Daniel retired to where he had communion with the holy God, from whom he learned the secrets of the future. He then told the king his dream and gave him the interpretation of it, for which Daniel was honored with the golden chain, and made prime minister of the nation

Daniel told the king that he saw a great image standing before him, which was composed of different kinds of materials that merged into each other, so that they made the one image. The prophet told the heathen king that these different kinds of materials were symbols of different governments of the same form, but all alike monarchial, and would, as governments, tolerate idolatrous worship—that each of them would bear rule over the civilized provinces for awhile, and then give way to others.

The golden head was a symbol of the then existing kingdom of which Nebuchadnezzar was the reigning monarch —hence he was called the head of gold. The Medo-Persian government followed, then the Grecian, and, last of all the great worldly governments, was the Roman Empire. It had the strength of iron, and was to be broken as a potter's vessel, being as brittle as crockery-ware. Daniel then informed the king that he saw a stone, cut out of the mountain without hands, which was a symbol of the body of Jesus Christ that was produced without human agency; and in that body the laws were to be published by the Governor of the universe, whose kingdom was over all

nations. And at the time that the laws of Christ were recognized by the Roman government the great image began to crumble to pieces, and was scattered to the four winds.

It was in the days of these kings who ruled on the throne of the dynasties that the God of heaven set up a kingdom and it yet stands, and will stand till the end of this world.

A kingdom implies a king, territory, subjects, and laws to govern the subjects living in the king's territory. There was no vegetable kingdom until vegetables began to grow, and there was no mineral kingdom until mineral substances were formed, and there was no animal kingdom until animals were made. And Christ had no kingdom set up on this earth until he came in his human body, which was the stone that smote the image, and whose laws did then and do now "fill the whole earth"—extend to all nations, both civilized and uncivilized. This was done while the Roman government was in its imperial form, which was a part of the one great image.

As there are many notions about the kingdom of Christ I must be a little particular, for most writers and speakers write and speak of the church and kingdom as being one and the same institution. But the church, *as such*, had no existence until after the kingdom was set up, hence there was no Gospel church organized in the family of Abraham. Neither was there any in existence when Daniel uttered his prophecy—the kingdom he spoke of was then future. It is true that God had a kingdom set up over the Jews, as a nation, but they being separated from other nations it is spoken of in the New Testament as the church in the wilderness. Being it was only a national organization, Paul said it was folded up as an old garment. It was not the

kingdom that Daniel said that the God of heaven would set up on the earth.

Now I do assume that the God of heaven did set up, and establish a kingdom while Jesus was upon this earth, and before he ascended to heaven. It was not deferred till the Pentecost, as some imagine, for men were pressing into it before the ascension of our Lord. It is true that John the Baptist administered gospel baptism, for John was a Gospel minister, that is, he preached the Gospel, or good news concerning Jesus, the Christ. But John did not "set up the kingdom," nor organize the church, as some will have it. You know that we as Baptists may disagree on some things and yet work together as brethren.

Let us now look at the office of the harbinger, John. He was sent from God. He came according to the predictions of the phrophets—he came to bear witness of the light that was to light every man that comes into this world; and to prepare a people, and have them ready to receive their Lord. He preached the approaching reign of Christ and baptized all who believed his testimony, and turned away from sin by repentance toward God.

"The law and the prophets were until John;" and he was included as the last prophet of the Old Testament—he was sent of God to close up the old dispensation, and to open the new. He proclaimed the fact that he was sent before the Christ, to prepare the way for His reception.

John was born about six months before Christ; and he began his ministry about six months before Jesus began His, and he died a martyr to the truth before Jesus died

His office was to preach the Gospel and baptize believers upon confession of their faith in the coming Messiah. He told the people that the Messenger of the covenant would soon appear in His temple; and Luke tells us that

this came to pass when all the people were baptized who made their confession to John, when Jesus came from Gallilee and was baptized and then manifested unto Israel.

John's ministry then closed—his mission was fulfilled when the God of heaven acknowledged Christ as His son. The Jews, as a nation, were waiting in expectation of the approach of the Messiah ; and every man was musing in his heart—wondering if John was the Christ. They had been over-run by the Romans for about sixty years, and were heavily taxed to support the Roman government—they longed to see their promised delivery—they were looking for a king that would reign in righteousness and whose princes were to decide in their councils. They doubtless expected that their king would be wiser than Solomon ; taller than Saul ; more beautiful than Absolom ; would dress finer than Jezebel ; would have more children than Abraham : and they expected that peace would flow like a river, and that all nations would bow to the scepter of their king, when the son of David should sit on his father's throne, and rule the nations with his iron rod. They expected to see the wilderness blossom as the rose, and the rough places made smooth, and the crooked ways made straight. They expected to see the Israelites returning from the nations and settling in Palestine, which would be made as a fruitful garden, and their national troubles be at an end. Alas ! how sad their hearts were made when they heard John the Baptist declare that relationship to Abraham, according to the flesh, was no qualification for admittance to the ordinance of baptism.

As soon as John's ministry closed he retired to a boarding place on the western side of Jordan, and there he was visited by the Levitical priests who were sent from Jerusalem to inquire of John, whether he was the Christ or not ?

to which inquiry he gave a negative answer. They then asked him if he was the Elias that was to come? and he answered that he was not. They then asked him if he was *the* prophet whom Moses said that the Lord, their God, would raise up? and he said, "No; I am the voice of one crying in the wilderness, that was spoken of by Isaiah the prophet." The next day John saw Jesus passing by, when he said, "Behold the LAMB OF GOD that taketh away the sins of the world;" and the day following he pointed out Jesus as the Messiah, when some of his disciples followed Jesus. When Christ saw Peter He disclosed to him the truth—that he would be the first one of the apostles that would be chosen after the kingdom was set up, and that he would be chairman of the College of Apostles, and be the first to proclaim to Jews and Gentiles the absolute reign of the Savior.

Jesus was then directed by the spirit to go into the wilderness, and remain there forty days before he began to preach; and during those forty days Herod came from Gallilee to see John the Baptist, expecting, doubtless, to see Jesus. Being insulted by John, who told him of his unlawful deeds, he had John arrested, sent to Gallilee and and put in prison. As soon as Jesus went into Gallilee and learned of John's imprisonment he went to Nazareth, and commenced his public ministry in the synagogue, where he had been accustomed to give lessons of instruction. He told the people to repent and believe the Gospel—for the sixty-nine weeks of Daniel were fulfilled. John's ministry being closed, Jesus assumed the reigns of government and having been anointed as prophet, priest, and king, he called Peter, according to his former information, as the first disciple to go into the organization of his church.

Jesus continued to call others until he had what the Jews

regarded as a round number of perfection, (that is twelve,) whom he named apostles, and there and then He organized his church of the materials that John had prepared, giving them lessons of instruction and rules of decorum, before he sent them out to preach the Gospel. He was visited by vast multitudes of spectators, who beheld the miracles that he performed. He gave the church special charge of the sacred oracles, and the church was to be the guardian of the purity of the doctrine and ordinances of the Gospel *through all time*; and it was then, and yet is, her high prerogative to execute the laws of Christ. He gave His apostles power over unclean spirits—to cast them out, to heal the sick, cleanse the lepers, and raise the dead; thus demonstrating the fact that his kingdom was set up. The church was peculiar, and it has remained to this day to be a peculiar institution—its members were born again, and being spiritual materials, they were built up into a spiritual house, a holy priesthood, a royal nation, to offer up spiritual sacrifices to God. It was the work of the stone cut out of the mountain without hands; and being subject to the laws of Christ and governed by His teachings they proclaimed the Gospel of the kingdom, till it reached the uttermost part of the earth—or was preached to every creature under the heavens. And every church in the universe that accepts of Jesus as the Christ, and the Bible as of God, and the New Testament as their constitution and by-laws, and stands on it as their platform, is a church of Christ; and whether they are many or few, they have a right to execute the laws of their ascended Lord. And all the churches in the universe that ever has been, is now, or ever will be, make up the one church of Christ as an executive body within the kingdom of Christ. As soon as our Lord had set up his kingdom and organized His church

He visited Jerusalem, drove the speculators out of the temple, and overthrew the tables where they were changing money; He instructed the ruler of the Jews and started back toward His native Gallilee. He turned and went across the river Jordan, and went to Salem where He preached a few discourses, and made many disciples, and the apostles baptized them in Enon, where John first commenced his baptism; and some of John's disciples reported to him, in the prison, the fact that Jesus was making and baptizing more disciples than he (John) did while in the wilderness. John then reminded them that they were his witnesses, that he never claimed to be *the* CHRIST. He further stated to them that the disciples of Jesus would increase while his would decrease.

It must be borne in mind that the scriptures make mention of John's disciples as a class, separate and apart from the disciples of Jesus. I maintain that John preached the Gospel and administered Gospel baptism, as every minister of the Gospel ought to do; but right here some men become remarkably technical, and are unwilling to admit that John was a Christian minister. Well, that may go for what it is worth, but I see no difference between Gospel ministry and Christian ministry, and Gospel baptism and Christian baptism, only that one was prospective, and the other was retrospective. John preached a Savior that was to come after him, and baptized with reference to a Savior that was not then manifest. The disciples of Jesus preached the same Gospel, only in clearer terms. They recognized Jesus as the Christ, and actually baptized in the name of the Lord Jesus: so that the name of the Lord was virtually the formula that John used. But after the ascension of our Lord the apostles still preached the same Gospel in still clearer terms, and baptized in the name of the

Father, and of the Son, and of the Holy Spirit, according to the commandment of Christ, and the baptisms were all scriptural and valid. And the validity of John's ministry, as a part of the Gospel economy, was confirmed at Ephesus, when Paul laid his hands on the subjects of John's baptism, and they spoke with tongues; as did also the Samaritans who were baptized by the deacon Philip, when the apostles laid their hands on them.

I have said that the Savior organized his church when he called the twelve apostles and separated them from other disciples whom John had made; and we are told by good scholars that the term church is a substitute for the Greek term which means *the called out.* The called out was not a kingdom, but a church within the kingdom; or, more properly, *the church* within the kingdom, for there is but one kingdom of Christ on earth, and but one church as an INSTITUTION. All the local assemblies are churches, but they belong to, and constitute, the one church of Christ on earth. Christ is sole lawgiver in Zion, and any organzation that takes in materials that are not of the saved are, to say the least, churches in disorder, and ought to repent and do their first work.

The Savior was talking to the members of his church when he said, "If thy brother tresspass against thee go and tell him his faults;" and if he refused to make reconciliation the aggrieved brother was directed to take one or two of the other members and make another effort for reconciliation; and if he failed a second time he was to tell it to the church—that is the organized body of believers that were associated as a congregation to transact the king's business, and see that the laws were enforced, for it was the business of the church to execute the laws of Christ. They had no power to *legislate* and *make* laws, only to *execute*

the laws already published by the king, or his embassadors.

It is very evident that the church was fully organized before the ascension of our Lord, for after he ascended, and before the day of Pentecost, we find a definite number of names who were enrolled: and they met together and transacted church business, praying for heavenly guidance in the choice of one of ther members to fill a vacancy in the church. They made speeches and voted, and then ratified the choice of the church.

It is true that Jesus did not send his church among the Gentiles when he first organized it—he waited till they were properly educated, so they could speak all the languages of the civilized nations. They were first sent to the Jews and limited to Palestine; but after the ascension of Christ they were ordered to go among all nations; and the members of the church went out among the Gentiles while there was yet but one organized body in existence. Before long other churches were founded by organizing baptized believers—whether Jews or Gentiles they were admitted to membership; and so churches began to multiply. The term church is always used in the plural unless the locality is mentioned—then it is always singular, settling the question of church polity as congregational. Now it really seems to me that I have said enough on this subject to satisfy any one that the church is not the kingdom but an institution of the kingdom.

John was more than a prophet and had no superior under the law. He was a man sent from God to prepare the way before Christ, but never was a member of the church, nor was he really in the kingdom that Jesus set up. John lived and died under the law, and a member of the Jewish theocracy—the least in the kingdom of Christ was greater than John. Adam heard the oral promise; Abel offered

sacrifice; Enoch walked with God; Noah built the ark; Abraham received the promise; Moses gave the law on Mount Sinai; David entered the castle of Sion and permanently located the tabernacle, and Simeon saw the Lord's Christ; but none of these were honored like John, for he BAPTIZED the SON OF GOD and saw the Holy Spirit descend from heaven and light on the head of GOD INCARNATE, and heard the voice of the Father say: "This is my beloved Son in whom I am well pleased." But the kingdom of Christ was not then set up, and, of course, no one had ever entered into it. But the apostles saw Jesus after he assumed to be king; they heard him preach the Gospel; they saw him heal the sick, cleanse the leper and raise the dead; they saw him in agony, in sweat and blood, suffering the penalty of a violated law; they saw the reeking cross between a frowning heaven and a trembling earth—with heaven's brightest jewel there between two thieves. And amid the darkness of that day, while rocks were being rent, and graves were being opened, and the vail torn asunder, while earth was trembling, when the fires of Sinai's law were being put out by streams of blood. They saw the Son of God after he arose from the dead; they conversed with him for forty days, and then with inexpressible delight they gazed upon the wake of glory that reflected from the celestial train as he ascended on high, with his retinue around him, whom he had brought from death's empire. And while angels, and seraphs, and cherubs, and all the heads of the celestial departments and spiritual hierarchies were gathered around the throne to hail with joy the arrival of the new-born king there was one universal shout of ALLELUIA throughout Jehovah's empire, while every knee bowed, and every tougue confessed that Jesus was Lord to the glory of God the Father The apos-

tles also saw the Spirit on the day of Pentecost as it glowed on the heads of the holy twelve, the kingdom being established and they in it, hence the least of them was greater than John and then began the theme:

Redeeming grace and dying love,
Is ratified in heaven above.
Reverberating chorus rings,
The Lord of lords, and King of kings.
The work of grace is now complete,
And Jesus sent, the PAROCLETE.
The temple's vail was rent in twain,
And Jewish rights no more remain.
The broken law was magnified,
When God, the Son, was crucified.
The powers of darkness then were spoiled,
And God with man was reconciled.
And Jews and Gentiles now may have
The tree of life, and eat and live.

The negotiation being satisfactory and ratified in heaven, and the apostles enabled to execute the commission, I am now prepared to notice, briefly, the second part of the subject, the design of an organized church.

II.

"*Go ye into all the world and preach the Gospel to every creature.*"

This was the order of our Lord after he had received full mediatorial authority. He had previously told his disciples that they must occupy until he returned, and this can only be done by faithfully preaching the word, and administering the ordinances. Paul declares that the Gospel is the power of God to save them that believe. Salvation is the end to be attained, and the Gospel is the means to accomplish that end; and to preach the Gospel is to preach Christ in all his relations to man, for he is truly the whole of our salvation—the substance of the promises—

the sum of the Gospel—the end of the law for our righteousness, our wisdom, our sanctification, and our redemption. In him all the promises meet, from him all the promises flow—all that is desirable on earth, all that is attractive in heaven, the graces of time and the glories of eternity flow from him as their original source, and meet in him as their common center, and will revolve in him as their final end. I do not wonder that heaven was literally filled with vocal sounds of glory to God when Jesus made his advent into this world, for it was glorious news, a Savior born to save his people from their sins.

This glorious Gospel was first preached to the fallen pair in paradise; and although they were turned out they were not left without hope. Although they lost Eden and temporary life, they gained heaven and unending life. God renewed His promises at different times; and in the fullness of time, when the promise had matured, He sent forth His son, made under the law, to redeem the race of man that was condemned by the law. Jesus was the fulfillment of, or fulfilled the law, consequently he was in every way qualified to be the Redeemer of man; therefore, look, ye ransomed ones, to yonder bloody mount, and behold the Lamb of God, as He bears your sins away in His own body on the tree of the cross. That precious body of His endured the punishment that was due to our transgressions —it was sacrificed on the alter of His divinity which had infinite value commensurate with the claims of a violated law. No such sacrifice could be found on earth, or in heaven; but by a union of the godhead and the manhood in the person of Jesus of Nazerath there was a representative for both worlds; and when the humanity suffered on the altar of divinity God accepted the gift, sin was cancelled and grace reigns. If all the gold of earth had been com-

bined with the blood that ran from Jewish hecatombs, it would not have satisfied the righteous claims of a broken law; and if all the prayers of men and angels had been combined with the wails that go up from the pit of destruction, God's law would still say, "Pay me what thou owest;" and if this earth had been combined with all the air-robed disks that move in the space immense, and then offered to God in sacrifice by the countless millions that vie around his throne, stern justice still would roll her tide of wrath, and no relief be found. But glory be to God when justice struck the fatal blow, the lion of the tribe of Judah with one of His natures took hold of the throne of God, and with His other nature took hold of fallen man and raised him from the dead; and, with His own blood, passed into the heavens, and entered the sanctum sanctorum above, where He sits on His father's throne.

Having led a host of captives, He now gives gifts to men and among the many gifts He gave to men, we find the ministry—but the ministry cannot carry out the great commission without the co-operation of the churches. The order of our Lord was: "Go ye into all the world and preach the Gospel to every creature." But who are to go? I assume that the churches are to preach the Gospel, through the gifts which God has honored them with; and all nations are to be taught just what the sacred oracles teach, for God has placed His will on record. We find it in the Bible, but it was first written in the Hebrew and Greek languages, and those languages, are not used, now, as living languages, consequently the Scriptures have to be translated into the living languages of earth, so that all nations, may have their Heavenly Father's will communicated to them by men of like passions to themselves. These are the means that God has employed, and they are

the best. God could have employed other means. He might have called upon the stars, as they move in the space immense. He could have written his will upon the blue arches of the sky; He could have employed the thunders to warn sinners to flee from the wrath to come; He could have employed the rain-drops to invite the famishing nations to the Gospel feast; He could have employed the streams of water to sing the song of deliverance, as they roll on to old ocean. But, oh! ye stars in silence move—you were never corrupted by the fall. Blue arches, write it not; for you were never stained by sin. Let the thunders be hushed in silence, for the clouds are not corrupt. Let the rain-drops fall and water our earth, and the streams steer their courses to the ocean's tide. God has employed man, who can sympathise with his fellow-man, who has felt the condemnation of sin and the joys of pardoning grace. Yes, man must go and teach the nations. Look at them now, in 1855—there are more people in heathenish darkness to-day than there is enjoying the light of revelations; and even where the name of Christ is heard, there are more people under the influence of the man of sin than have freedom of conscience; and even here, in "the land of the free and home of the brave," there are hundreds of thousands under priestcraft and clerical despotism. So that were all Israel, that is of Israel, how vast the work! Four millions of Chinese going into the eternal world without the lamp of life, and as many more engaged in various forms of idolatrous worship. But we thank God to-day that Christ has made us free, and we can proclaim a free Gospel and a free salvation; and let me press to your hearts, the injunction: "Go ye." But you respond: "Who are to go?" I have said that the churches are to preach, and I will illustrate the thought. When I lived in

Texas, at the close of the Mexican war, a native of that state returned, and when talking of the battle at Monterey, he said: "I was opposed to the annexation of Texas to the United States until I was nearly starved. But when the government wagons came with their stores of provision, I was converted, and said to my comrades in arms, how little the poor girls who baked this bread to feed soldiers knew they were whipping Mexico." And it is even so with you my brethren and sisters; while some of you are baking bread, and even little children kindling the fire, you are helping to conquer a stronger prince than governed Mexico. *Each* of you have a part to do, then let us *all* unite, and by grace we shall conquer. There is not a member of this church but can do something to help to preach. The order was not given to men in their individual capacity—it was given to the church collectively where there were apostles and disciples assembled together. I am glad it is said that *others were with them.* The women that came from Gallilee lingered around the cross and were the last to leave it. They were the first at the tomb and first to report the resurrection; they were with the apostles and disciples on the Mount of Assension, and have ever been the friends of Jesus. I know that you cannot all preach extempore, nor can all exhort profitably; but all can do something to push forward the car of salvation—all must be lively stones.

It gives me pleasure to make mention of the activity of this church, it commenced under the labors of our present pastor, (O. H. Morrow,) in 1837, and was organized into an independent church in 1841. I became a member in 1846, was licensed to preach in 1849, and ordained to the ministry in 1853, and was the seventh minister set apart by the laying on of hands by this church. She now has a mem-

bership of 175, and has dismissed as many more, who are gone to other fields of labor. But some have gone to their reward. Me thinks I hear, to-day, the voice of this church in Indiana and in Arkansas, as well as at home, in Kentucky. Her ministers are to-day blowing the Gospel trump and gathering Israel's host, preparing to sound the alarm to march into other fields. Brethren and sisters these laborers are worthy of their hire—they must be sustained. Perhaps that we, Baptists, are more negligent in this duty then our brethren of other denominations. It has been a little over five years, you all remember, since I commenced my labors as a minister of the Gospel. I know I have been unfaithful, for I have entangled myself with the affairs of this life. I have not studied, as I should have done, to show myself approved unto God. But I feel determined, through grace, to serve the God in whom I trust; and, oh! that I may be to His glory, and finish my course with joy. AMEN.

REMARKS BY THE AUTHOR.

The highest attainments made in this life by mortal man is to attain to a knowledge of the true God and conform to his will. In order to gain such knowledge we must search the scriptures, and as the scriptures were written in the Hebrew and Greek languages, which have long since ceased to be spoken, it is very difficult in our day, to gain a thorough knowledge of the meaning of many passages, owing to the changes that have taken place in the use of language —hence the necessity of comments and explanations with which our libraries are crowded; and while they are of inestimable value, yet there is a vacancy that ought to be filled, for there are millions who gain but little information from those critical works, owing to the intricate style of the authors. It has been the privilege of the author of these pages to read the New Testament in eight different translations, in our own language, and then he has written the entire contents of the New Testament in an explanatory form, using the most common forms of expression that he could command, and he thinks that the publication of his manuscript might do great good. He makes no pretensions to translate, neither does he give note or comment, he has followed the common version in its divisions of chapters and verses; and if he should succeed in giving a portion of the people a better understanding of our heavenly Father's will, and create in them a desire to gain the inheritance promised to all believers, his object will be accomplished. He has selected a few specimens of his exegetical work, and now places them before the minds of the readers of the "GOLDEN REED."

THE AUTHOR.

EXEGETICAL WORK.

MATTHEW—CHAPTER I.

Verse 1. The book containing an account of the genealogy of JESUS CHRIST, who descended from Abraham through the lineage of David.

Verse 2. Abraham was the father of Isaac, and Isaac was the father of Jacob, and Jacob was the father of Juda (and the other eleven of the twelve patriarchs.)

Verse 3. And Juda was the father of Phares, who was born of Thamer, and Phares was the father of Esrom, and Esrom was the father of Aram.

Verse 4. And Aram was the father of Aminadab, and Aminadab was the father of Naason, and Naason was the father of Salmon.

Verse 5. And Salmon was the father of Boaz, who was born of Rachab, and Boaz was the father of Obed, who was born of Ruth, and Obed was the father of Jesse.

Verse 6. And Jesse was the father of David, who was the king, and King David was the father of King Solomon.

CHAPTER XVI.

Verse 13. And when Jesus came near to the city called Cesarea (that was built by Philip), he asked the apostles what the people generally thought of him.

Verse 14. And they said that some people thought that he was John the Baptist, and some thought he was Elijah, and others thought he was Jeremiah, or some of the old prophets, that had risen from the dead.

Verse 15. He then asked them their opinion concerning him.

Verse 16. And Peter spoke and said to him, thou art *the Christ, the* SON *of the* LIVING GOD.

Verse 17. Then Jesus said to Peter, you are the son of Jonas, but have been highly favored, for it has been the father that dwells in me that has made you know that I am *his* SON.

Verse 18. And I tell you Peter that you have the humanity that I have, but it is on my divinity that I will establish my church, and being put to death and being buried will not prevent me from rising from the dead.

Verse 19. And then I will give you a full knowledge of my kingdom, for after I ascend to heaven and am seated on my father's throne I will send the Holy Spirit, and whatever he makes binding on earth, I will ratify in heaven, and whatever the spirit does not require on earth I will not require in heaven.

Verse 20. But be sure to tell no man that I am the Christ.

CHAPTER XXVIII.

Verse 16. Then four weeks after the resurrection the eleven apostles went into Gallilee, and when they were assembled on the mountain, where Jesus had appointed,

Verse 17. He met with them and they worshiped him, although some of them doubted.

Verse 18. But Jesus came near to them and spake, saying, All power in heaven and on earth is given to me.

Verse 19. Therefore, I say, go among all the nations and make disciples, and then baptize them into the name

of the Father and of the Son and of the Holy Spirit.

Verse 20. And then teach them to observe all my commandments, and the spirit shall remain with you till the end of the world. Amen.

MARK—CHAPTER 1.

Verse 1. The Gospel was first preached by Jesus Christ in Gallilee.

Verse 2. But it was written by the prophets that John the Baptist would begin to preach in the wilderness of Judea, and would prepare the way for Christ.

Verse 3. John told the people to prepare to meet the Lord when he first began th preach at Salem, in the wilderness,

Verse 4. And he baptized his converts in Enon, which was near by, where there was much water, but did not baptize any until they had repented and received remission of sins.

Verse 5. And there were great multitudes that went to hear him from Jerusalem and all parts of Judea, so that he repaired to Jordan, where he closed his ministry.

Verse 6. Now John's clothing was made of camel's hair, and he wore a leather girth around his waist, hence he was prepared to go into the water, and he ate of the locusts and wild honey, that was common in that country.

Verse 7. He told the people that one would come after him that was greater than he, and that he himself was unworthy to be his servant.

Verse 8. Yet he baptized them in water, but he who followed him would baptize them in the Holy Spirit.

Verse 9. And then Jesus came from Gallilee and was baptized of John in the Jordan.

Verse 10. And as soon as he went up out of the water John saw the Spirit descend from heaven and like a dove lighted upon the head of Jesus.

Verse 11. And he heard a voice from heaven, saying, thou art my beloved Son in whom I delight.

Verse 12. But in a few days the Spirit directed Jesus to go into the wilderness.

Verse 13. Where he remained for forty days among the wild beasts, during which time the devil tried to tempt him but the angels ministered to him.

Verse 14. During these forty days, John was put in prison, then Jesus went into Gallilee to preach the good news concerning His reign.

Verse 15. Telling the people that the sixty-nine weeks, spoken of by Daniel was then fulfilled and that they should turn away from the law of Moses and accept of His teaching.

JOHN—CHAPTER III.

Verse 1. There was a Pharisee named Nicodemus, who was a ruler among the Jews.

Verse 2. That went to Jesus one night, and said to him, Lord we know you are a teacher that God has sent from heaven, for no man could perform the miracles that you do unless God gave the power.

Verse 3. And Jesus said to him, that is even so, and I say to you, except a man is taught from heaven he cannot understand the nature of my reign.

Verse 4. Nicodemus misunderstanding of Jesus, inquired if a man could be born when he was old.

Verse 5. And Jesus replied, it is true, and if a man does not understand the words of the Spirit, he cannot enjoy the reign of Christ.

Verse 6. That which is flesh is born of flesh, and that which is Spirit is born of Spirit.

Verse 7. Do not think strange when I tell you ye must be born again.

Verse 8. The Spirit moves where God pleases, and you have seen its effects, but cannot tell its origin or destiny, and it is so with men born of the Spirit.

Verse 9. Nicodemus said, how can such a thing be?

Verse 10. Jesus replied to him saying, the Old Testament Scriptures teaches the new or spiritual birth, and you ought to have understood it.

Verse 11. It is true that I teach what I know, and testify to what I have seen, and you will not believe my statements.

Verse 12. And if I tell you what things take place on earth and you will not believe me, how will you believe me if I tell you of things that are in heaven.

Verse 13. For no man has ever ascended up to heaven and then returned to tell of heavenly things, but I have come down from heaven to bear testimony of facts and then return to heaven.

Verse 14. And after I ascend you will look up to me as the people in the wilderness looked up to the brazen serpent.

Verse 15. And whoever believes in me shall not perish but have eternal life.

Verse 16. For God so loved the world that He sent me to die, in order that the world may be saved.

Verse 17. God did not send me to condemn the world, but that the world through me might have eternal life.

Verse 18. He that believes on me is not condemned, but he that does not believe is condemned because he will not receive the testimony of God's only son.

Verse 19. And this is the condemnation that light has come into the world, and men choose darkness because their deeds are evil.

Verse 20. For men that do evil hate the light and will not come to it for fear of being reproved.

Verse 21. But they who do right come to the light in order that it may be manifiest that their acts are approved of God.

Verse 22. Now let me tell you about Jesus, and His disciples when they went into the land of Judea, and stayed for a while, where Jesus preached, and the disciples baptized in Enon near to Salem.

Verse 23. It was where John first commenced baptizing his converts, before he was put in prison.

Verse 24. And the people came and were baptized by the disciples of Christ.

Verse 25. And there was a controversy between the Jews and the disciples that John had made about the object of baptism.

Verse 26. And John's disciples went to him, while he was in prison and said to him: Master, he that was with you at Bethabara, and who you said was the Lamb of God, is preaching at Salem and his disciples are baptizing the people, and they are all going to him.

Verse 27. John said to them, a man can receive nothing only what is bestowed on him from heaven.

Verse 28. And you bear testimony that I said at Bethabara, that I was not the Christ, but sent before him.

Verse 29. He that has the bride is the bridegroom, but the friend of the bridegroom, which stands at the door and hears the bridegroom's voice, when he comes greatly rejoices, and this my joy is fulfilled.

Verse 30. The disciples of Jesus will increase, but my disciples will decrease.

ACTS—Chapter II.

Verse 29. Men and brethren, let me speak to you freely about David, who died and was buried in a sepulchre on earth.

Verse 30. For he was a true prophet of God, and God confirmed to him the truth that of his posterity he would raise up Christ and exalt him to his own throne in heaven.

Verse 31. And David so uederstood it when he spoke of the resurrection of Christ, saying, I will not leave your animal life in the unseen world, nor suffer thy body to putrify.

Verse 32. And David was speaking of this same Jesus that God has raised from the dead, and we are all witnesses for we saw him after his resurrection.

Verse 33. And God has now exalted him to a seat at his own right hand in heaven, and Jesus has now received the promise of the Holy Spirit, and has sent him to earth as you have seen and heard.

Verse 34. For David did not ascend to heaven, to sit on his throne, but said, *The Lord* GOD THE FATHER said to *the Lord* GOD THE SON sit thou on my right hand

Versr 35. Until all enemies are subdued.

Verse 36. Therefore tell all the house of Israel that God has made this same Jesus, whom you crucified, both king and priest.

Verse 37. And when they heard this, they were pierced to the heart, and inquired of Peter and the rest of the apostles, what they should do,

Verse 38. And Peter said to them, REPENT, and let each penitent be baptized; for this was the command of Jesus Christ, who shed his blood in order to the remission of sins, in confirmation of which he has sent the Holy Spirit according to his promise,

Verse 39. To call both Jews and Gentiles wherever the Gospel is preached.

Verse 40. And Peter exhorted them to accept of Jesus as the Christ, and save the nation from destruction.

Verse 41. And as many as believed the testimony of Peter, and rejoiced in heart were baptized, and the same day there were about three thousand added to the church,

Verse 42. Who continued in prayer, and communion, and to contribute of their means as the apostles directed.

II. CORINTHIANS—CHAPTER VIII.

Verse 1. Now, brethren, let me tell you of the collection that was taken up among the churches in Macedonia.

Verse 2. While they were having trials, and were in poverty, yet they were liberal and contributed with joy.

Verse 3. To the extent of their ability, and did so willingly.

Verse 4. And insisted on us to take the contribution, and divide among the poor and needy.

Verse 5. They did not wait to be called on, but having given themselves to the Lord, they were ready to assist us who are the servants of God.

Verse 6. And as Titus has commenced taking up collections, we send him to you to spend the balance of this year.

Verse 7. And now, as you have faith in this work, and have means to spare, and know it ought to be done, show your love for the cause by the contribution you make.

Verse 8. We do not make this as a demand, but wish you to stimulate others, and prove the sincerity of your love.

Verse 9. For you know how Christ proved the sincerity of His love by laying aside His riches and becoming poor, that you, through His poverty might be rich.

Verse 10. And now I advise you to pay what you subscribed last year, for this is needed now, as these pledges have been relied on.

Verse 11. Do your duty, and as you pledged in good faith, pay if you are able.

Verse 12. For if a pledge is made in good faith God accepts of it if it is paid willingly, (if you have it to spare).

Verse 13. We do not mean to burden you and leave others at ease.

Verse 14. For the pecuniary expenses should be equally divided, and at this time do you supply the lack of other churches and at some other time they can supply us when you fall short.

Verse 15. Now, it is written, that they who gathered much of the manna that fell had none to spare, and they that gathered little had no lack.

Verse 16. I feel to thank God that He put it in the heart of Titus to visit you, in the interest of missions.

Verse 17. It is true he was solicited by the brethren, but before the church took action to send him, he had resolved to go on his own responsibility.

Verse 18. And we send another brother with him, who is well known among the churches, and highly spoken of.

Verse 19. And not only so, but was chosen by the churches to travel with us, and assist us in distributing of your contributions and to declare your faith wherever we go.

Verse 20. And to guard against us being accused of misapplying the means.

Verse 21. In order that we may be approved of men as well as of God.

Verse 22. And we have sent another brother who has experience in this work and he has great confidence in what I have said of you.

Verse 23. If any one inquires about Titus tell them he is my partner, and labors in the ministry, if they inquire

about the others, tell them they are messengers chosen by the churches, and sent out to exhibit to the world the glory of Christianity.

Verse 24. And now demonstrate your love to them and all the churches, and prove to the world that what I have said of you is true.

PHILEMON.

Verse 1. Paul in prison at Rome for preaching the Gospel of Christ, (brother Timothy is with me,) I write to Philemon, a brother in the ministry who I love dearly.

Verse 2. I want this letter read to Apphia and Archippus, who are ministers of the Gospel and to all the congregation, when they meet at your house.

Verse 3. And may you be favored with peace from God through the Lord Jesus Christ.

Verse 4. I thank God that I remember you and make mention of you in my prayers,

Verse 5. For I hear of your love to the Lord and His followers.

Verse 6. Now I desire that your faith may be made manifest by your obedience, that the world may see the good that results from the Christian religion, and acknowledge that Jesus is the Christ.

Verse 7. It gratifies me very much to hear how the saints are refreshed by your discourses.

Verse 8. And as a Christian I might be bold to enjoin on you what I think to be right.

Verse 9. But as I am old and in prison I will deal with you in kindness.

Verse 10. I want to entreat you, and plead with you in behalf of your servant, who left you and came here, and has been converted under my ministry since I have been in bonds, I mean Onesimus,

Verse 11. He has not been of any advantage to you, but will now be of advantage to both you and I;

Verse 12. For I now send him back to you, and as he is dear to me, please receive him kindly.

Verse 13. I would like to retain him with me to administer to my wants, for I am here under bonds, and in prison for preaching the Gospel to you Gentiles.

Verse 14. But I cannot retain him without your consent, and could not accept of his services unless you are willing.

Verse 15. It may be a special providence that he left you in order to be converted and return and stay with you during life,

Verse 16. And not as a servant only, but as a brother beloved, especially by me, and will be loved by you better than ever before, being that he is both a servant and a Christian.

Verse 17. Now if you recognize me as a brother in the ministry receive him as you would receive me if I was there.

Verse 18. And if he has done you any injustice, or is in debt to you, charge it to me.

Verse 19. You know my handwriting, and I will make compensation. I might mention, however, that you are in debt to me all you are worth.

Verse 20. Now, brother, let me have joy when I hear from you, please let me be refreshed;

Verse 21. For I have confidence in you and believe you will do more than I ask.

Verse 22. And, in conclusion, I would say, prepare for me a lodging place, for I trust I shall see you soon, and you have often prayed for it.

Verse 23. Epaphras, who has been in prison for preaching the Gospel sends his love to you.

Verse 24. Marcus, and Aristarchus, and Demas, and Lucas, who are brethren in the ministry, wish to be remembered.

Verse 25. And may you be blessed and favored of the Lord, is my prayer. AMEN.

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